

THE POPE :

The Vicar of Christ; the Head of the Church.

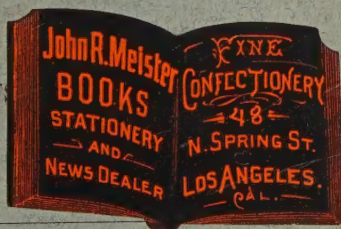
BY

RIGHT REV. MONSIGNOR CAPEL, D.D.,

DOMESTIC PRELATE OF HIS HOLINESS POPE LEO XIII.

FIRST THOUSAND.

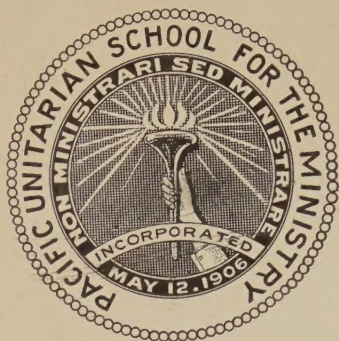
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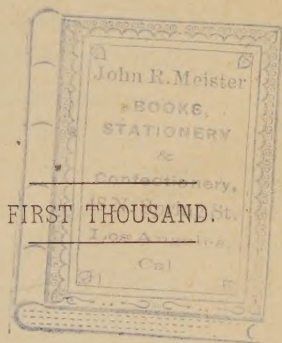
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PREFACE.

Is the Pope possessor of supreme and universal authority over the whole of the Christian Church, is the Pope the Vicar of Christ: are questions of the greatest moment to all believers in Christianity. If the Pope holds such power and position, then is there the absolute need of subjection to him in things spiritual.

The subject has been treated by me from different standpoints during my tour in the States. The substance of such discourses is now given to the public.

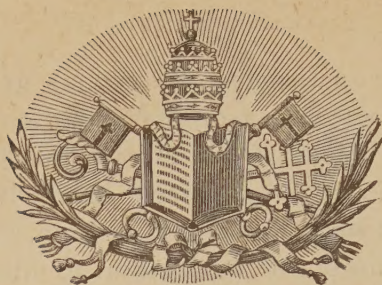
To meet the demands on time made by the active busy life in America, the matter is presented as concisely as possible and in short chapters.

The intelligence and general information displayed by the people in all parts of the States which I have visited permit me, while presenting a small book for popular use, to treat the subject for an educated people anxious for solid knowledge.

To those who wish to prosecute the further study of this question I recommend the following works, to which I have to express my indebtedness: Archbishop Kenrick's "Primacy of S. Peter," Allies' "See of S. Peter," Wilberforce's "Principles of Church Authority," Allnatt's "Cathedra Petri," and "Faith of Catholics," (Vol. II.,) containing the historical evidence of the first five centuries of the Christian era to the teaching concerning the Papacy.

T. J. CAPEL.

FEAST OF THE IMMACULATE CONCEPTION,
1885.



“UBI PETRUS: IBI ECCLESIA.”

(S. Ambrose, A. D. 385.)

PRAYER

FOR UNITY OF FAITH AMONG ALL MEN.

O God, who hast given Thy only begotten Son as a sacrifice of propitiation for the salvation of the world, that being lifted up from the earth He might draw the hearts of all men to Himself; and Who willest not that any should perish, but earnestly desirest that all should be saved; we humbly beseech Thee, that through the wounds and most precious blood of that same beloved Son, Thou wouldst graciously look upon all men, in all parts of the world, whom the subtlety of error hath deceived or the darkness of ignorance hath blinded, and lead them back into the way of truth and salvation. Remember, O Lord, that they are Thy creatures; despise not, therefore, the work of Thy hands. Regard the tears of Thy Church, the Spouse of Thy Son; hear the groans of Thy servants; and grant that all heresies and schisms being done away, we may enjoy perpetual peace and concord. Grant that all nations, joined to Thee in unity of faith and perfect charity, under the government of Peter may be brought to the pastures of eternal life; and let there be through the whole world One Fold and One Shepherd. So be it; so be it, through the same Christ our Lord. Amen.

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THE POPE :

THE VICAR OF CHRIST; THE HEAD OF THE CHURCH

CHAPTER I.

THE NATURE OF THE PAPACY.

THE practical experience of life teaches that every organized body of men must have a head. A ship has its captain, an army its commander, a State its governor, a nation its sovereign.

Admitting that Jesus Christ has established on earth a visible society, His Church, then is it to be expected there would be a Visible Chief. Nay, admitting that this Church, the Kingdom of Heaven, is to embrace the whole earth and be one Nation made up of all nations, circumscribed neither by time nor by race, then common sense says, so vast an organized supernatural and spiritual society stands more in need than any other on earth of a Visible Ruler.

It is precisely this which is asserted and claimed by Catholics for the Pope of Rome. They say this is what Jesus Christ did in the person of S. Peter. And having made such Headship or Presidency an essential part of the Constitution of the Church, then must it ever be found in a continuous line of successors to S. Peter.

In saying that a Visible Head is given to the Visible Church, there is no displacing of Christ. In Him is all power, all headship. The Church is His, and from Him comes all its spiritual life, imparting feeling and motion to its members. The Visible Head is constituted by Christ, to be the spring, origin and source of external communion and government.

This is the question now to be investigated.

1. To understand the nature of the power claimed for the Pope, it is necessary to keep in mind that Catholics hold that Jesus Christ has established *two* essential and indestructible elements in His Church.

First, the Apostolate, consisting in universal jurisdiction, derived directly from Christ. This resides in all its plenitude, permanently and solely in the Successors of S. Peter.

Secondly, the One Episcopate, diffused through many individuals, exercising corporate jurisdiction in the whole world. It resides exclusively in the Body of Bishops who are in union with the successor of S. Peter. Each of these Bishops, when *lawfully appointed*, does not possess the whole Episcopate, nor part of the Episcopate, but shares in its solidarity without dividing it. So, then, though Jesus Christ *directly* gave to His Church the One Episcopate, still each individual Bishop receives his authority to rule a diocese *indirectly*, from our Lord, but through Peter's successor.

The One Episcopate is plainly subordinated to the Apostolate, but not as its lieutenant. Both are established by Jesus Christ. The Episcopate, perpetuating the Apostolic College, ever has its unity, its strength, its power, its unfailing faith, its separate shepherds, *because* of its union with Peter, as a body in fact with its head. In virtue of this relationship, Bishops, at stated intervals, are obliged to visit the "limina Apostolorum" and render an account of the state of their dioceses.

Hence the superscription of encyclicals and other letters of the Vicar of Christ to the Church, "N., by Divine Providence, Pope"; whilst Bishops in their pastoral letters to their diocesans superscribe "N., by the grace of God, and by the favor of the Apostolic See, Bishop of N."

On the relationship of the Bishops to the Pope, the Vatican Council says: "But so far is the power of the Supreme Pontiff from being any prejudice to the ordinary and immediate power of episcopal jurisdiction, by which Bishops who have been set by the Holy Ghost to succeed and hold the place of the Apostles, to feed and govern each his own flock as true pastors, that their episcopal authority

is really asserted, strengthened and protected by the supreme and universal Pastor; in accordance with the words of S. Gregory the Great: "My honor is the honor of the whole Church, my honor is the firm strength of my brethren. I am truly honored when the honor due to each and all is not withheld."

The Apostolate and the One Episcopate, as Head and Members, are divinely instituted and are two constituent organs of His Body, "which is the Church." Consequently they are essential parts of Christ's kingdom on earth, and must ever be found in it, so long as the Kingdom is to exist.

2. This Apostolate, or Headship of the Church, or Papacy, as it is called, contains the office of Supreme Governor and Law-giver, of Supreme Judge, of Supreme Doctor or Teacher of the Church.

i. Office of Supreme Governor.—Of which the Vatican Council "teaches and declares that by the appointment of our Lord, the Roman Church possesses a superiority of ordinary power over all other Churches, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate; to which all, of whatever rite and dignity, both pastors and faithful, both individually and collectively, are bound by their duty of hierarchial submission and true obedience, to submit not only in matters which belong to faith and morals, but also in those that appertain to the discipline and government of the Church throughout the world; so that the Church of Christ may be one flock under one Supreme Pastor through the preservation of unity both of communion and of profession of the same faith with the Roman Pontiff. This is the teaching of Catholic truth, from which no one can deviate without loss of faith and of salvation."

The decree then goes on to declare: "If any shall say that the Roman Pontiff has the office merely of inspection or direction, and not full and supreme power of jurisdiction over the Universal Church, not only in things which belong

to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; or assert that he possesses merely the principal part, and not all the fulness of this supreme power; or that this power which he enjoys is not ordinary and immediate both over each and all the Pastors and the faithful, let him be anathema."

In virtue of this Supreme Governorship, (a) the Pope has the right to legislate for the whole Church for to him belongs the supreme direction of discipline. (b) He alone has the right to convoke Councils and to decide where they are to be held; over such Councils has he alone the right to preside either in person, or by his substitutes, or by his after-recognition of them; his confirmation of their decrees is needed to make them binding on the Church. (c) To the Pope it belongs directly or indirectly to appoint Bishops, to transfer them to other dioceses, to permit and accept their resignation, and, in case of need, to depose them. (d) The Pope alone has the right to create, destroy or modify dioceses; to make and unmake archbishoprics, and the like. (e) To the Pope alone does it belong to approve of the foundation of religious orders in the Church, and, if he so judges, to exempt them from the jurisdiction of the Bishops. (f) In a word, the Holy Father, in virtue of his office, has the right and duty to intervene in all that concerns the general good of the Church. *To no one on earth is he accountable*; indeed, this applies to his lesser offices of Bishop of the City of Rome, of Metropolitan of the Roman Provinces, of Patriarch in the West.

ii. Office of Supreme Judge.—The Vatican Council says: "And since, by the divine right of the Apostolic primacy, the Roman Pontiff is placed over the Universal Church, we further teach and declare that he is the Supreme Judge of the faithful, and that in all causes, the decision of which belongs to the Church, recourse may be had to his tribunal, and that none may reopen the judgment of the Apostolic See, than whose authority there is no greater, nor can any

lawfully review its judgment. Wherefore they err from the right course who assert that it is lawful to appeal from the judgments of the Roman Pontiffs to an Ecumenical Council as to an authority higher than that of the Roman Pontiff."

From every Bishop's court appeal may be made to that of the Archbishop, and thence to the supreme and final adjudication of the Holy See.

Besides this regular course of procedure every child of the Church has the right to appeal, in spiritual causes, to the Pope, inasmuch as he is the ordinary judge of the whole Church. His judicial power is over pastors and people. But his is the Supreme Court in the Church; his judgment is final, from it there is no appeal.

In virtue of this office, the Pope claims that he "has the right of free communication with the Pastors of the whole Church, and with their flocks, that these may be taught and ruled by him in the way of salvation." Consequently, "those must be reprov'd and condemned who say that this communication of the Supreme Chief with the Pastors and the faithful may be lawfully impeded." It is then clearly prohibited to all, without distinction, to prevent the Holy See from communicating by itself and immediately with the faithful, and from treating and defining questions having reference to their religious interests. So writes Cardinal Jacobini in his letter on the powers of Papal Nuncios.

To secure free communication at all times, whether in peace or in war, between the Pope and his children, an independent territory always accessible is needed. Civilized nations ought for the moral good of mankind guarantee and secure by international treaty such a territory to the Sovereign Pontiff.

iii. Office of Supreme Doctor.—"The supreme power of teaching," the Vatican Council proclaims, "is also included in the Apostolic Primacy which the Roman Pontiff, as the successor of Peter, Prince of the Apostles, possesses over the whole Church, this Holy See has always held, the perpetual practice of the Church confirms, and Ecumenical

Councils also have declared, especially those in which the East with the West met in the union of faith and charity. . . .

“To satisfy this pastoral duty, our predecessors ever made unwearied efforts that the salutary doctrine of Christ might be propagated among all the nations of the earth; and with equal care watched that it might be preserved genuine and pure where it had been received. . . .

“The Holy Spirit was not promised to the successors of Peter that by His revelation they might make known new doctrine, but that by His assistance they might inviolably keep and faithfully expound the revelation or deposit of faith delivered through the Apostles. . . .

“This gift, then, of truth and never-failing faith was conferred by Heaven upon Peter and his successors in this Chair, that they might perform their high office for the salvation of all; that the whole flock of Christ, kept away by them from the poisonous food of error, might be nourished with the pasture of heavenly doctrine; that the occasion of schism being removed, the whole Church might be kept one, and, resting on its foundation, might stand firm against the gates of hell.”

Having made this preamble, the Council goes on to define that the Pope is possessor of that gift of inerrancy or infallibility with which the Divine Redeemer endowed His Church. And that consequently, when the Pope speaks, *ex cathedra*, (as a judge *from the bench*) in his official capacity as Pastor and Doctor of all Christians, doing so by virtue of his supreme Apostolic authority, his definitions regarding faith and morals are infallible or unerring; and, consequently, such definitions are of themselves, and not by the consent of the Church, irreformable.

To the office of Supreme Governor and to that of Supreme Judge, the Pope brings learning and wisdom, experience and counsel; but, in the exercise of these two offices the Roman Pontiff may make errors of judgment. Obedience is rendered to his supreme authority, just as children render hearty obedience to parents, though they are fallible.

It is not so in the office of Supreme Teacher. Herein the Roman Pontiff cannot err; inerrancy, or infallibility, as it is called, is promised in Peter to this function of the Papacy. To a supreme and infallible authority is obedience in this instance rendered.

It is necessary to separate *the office* from *the person*. It is to the former not to the latter that the gift is attached. Whether the Pope, in his private capacity, has goodness or piety or learning, does not affect his office as Universal Teacher. We accept the inspired writings of the Evangelists as the Word of God without thinking of the writers. Of the Jewish teachers our Lord said: "They sit in the Chair of Moses; do as they say, but not as they do." And we have the memorable fact of Caiphas prophesying truth at the very moment he was iniquitously determining the death of Christ; and the Scripture pointedly adds: "And he said this not of himself, but because he was the High Priest for that year." Impeccability, or freedom from personal wrong doing, does not enter into the question of the Pope as Supreme Teacher.

There is no freedom from error promised to the Pope as private teacher, theologian, translator of Scripture or author. It is only when exercising Apostolic authority, as Universal Doctor, to define a doctrine to be believed by the whole Church, that the Pope is promised immunity from error.

In treating scientific or historical questions, the Pope has no gift of infallibility. This is given him exclusively for defining doctrines of faith and morals. For instance, the rotation of the earth round the sun, taught by Galileo, is not in the field of "faith and morals;" therefore any decision made concerning its truth by the Pope would not be protected by inerrancy. Yet, as in this instance, it might be deemed prudent or necessary to protect the natural sense of the Scripture from some scientific theory.

The Sacred Writers, under inspiration, made known new revelations to men. This is no part of the Pope's office; inspiration enters not into the prerogative of infallibility. The gift is granted to conserve and explain the Revelation

in the Gospel already given to man. Every definition does but explicitly state what is already implicitly contained in one or other of the truths and laws of the Gospel. Just as the decisions of Supreme Courts of Law expound existing laws, but do not make new enactments.

It is the *assistance* of the Holy Ghost, which is promised to make these *ex-cathedra* definitions infallible. Therefore, not being inspired, the Pope of necessity must, before defining a doctrine, make use of the ordinary channels of theological enquiry.

Lastly, the infallibility of the Pope is *one*, and always has been *one*, with the infallibility of the Church. It is the same Holy Ghost, abiding for ever with the Spouse of Christ, that aids the Church, whether speaking through its Head alone, or through its Head and One Episcopate, assembled in General Council or dispersed in the world, to proclaim infallibly what is the Faith once delivered to the Saints.

This will explain how those who strenuously opposed as inopportune the definition of the Infallibility of the Pope, yet, as soon as it was defined, heartily accepted it. In common with all Catholics they held the Church to be endowed with the gift of inerrancy when defining matters of Faith and Morals. They admitted the Council of the Vatican, presided over by Pope Pius IX. of happy memory, to be an Ecumenical Council; therefore, when the definition was made, the "inopportunist," without the least sacrifice of principle but as a logical consequence of their belief in the infallible authority of the Church, accepted without any reserve the doctrine of the infallibility of the Pope.

It has to be added, the profession of this article of faith is but the expression of what the Popes had been doing always. "We all," said Father (now Cardinal) Newman, before the definition, "practically if not to say doctrinally hold the Holy Father to be infallible." And Gladstone, in his notorious "Vaticanism," avows: "The Popes had kept up, with comparatively little intermission, for well nigh *a thousand years* their claim to dogmatic infallibility." He equally allows that the Vatican Council is, in the Roman sense, a General Council.

CHAPTER II.

THE WITNESS OF SCRIPTURE TO THE PAPACY

1. Text from S. Matthew.—It is recounted that our Blessed Lord, having come into the district of Cesarea Philippi, asked His disciples: “Whom do men say that the Son of Man is?” They replied that some said John the Baptist, and others some Elias, and others Jeremias, or one of the prophets. Jesus then said to His disciples, “But whom do you say that I am?”

“Simon Peter answered and said: ‘Thou art Christ, Son of the living God.’”

“And Jesus answering said to him: ‘Blessed art thou, Simon Barjona: because flesh and blood hath not revealed it to thee, but my Father, who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of Heaven. And whatsoever thou shall bind upon earth it shall be bound also in heaven, and whatsoever thou shall loose on earth it shall be loosed also in heaven.’” (xvi. 13–20.)

1. Looking at the narrative as a whole, it plainly refers to *one* individual, Simon Peter, otherwise Simon Barjona. Throughout the passage it is the personal pronoun, second person singular, that is used. And it is to the same *one* individual that the promises are made.

In the next place, the confession of faith in God Incarnate is the cause of the promises which Jesus immediately makes. The confession, as given in the Greek, is rendered singularly emphatic by the repetition of the article, “Thou art the Christ, the Son of the living God.”

In the third place our Lord expressly denies that Simon had received the knowledge from man, and asserts that it was revealed to him by God the Father; therefore, the confession of Simon is his own personal act. He is prompted

to it, not by ardor of temperament, but by Divine impulse. His response is not the commissioned answer of the Twelve; he is not their organ but the organ of "My Father who is in heaven." Hence, though the Master addressed all, "But whom do *you* say that I am?" still, when Simon had answered, the Master rejoins to him alone, "And I say also to *thee*." Of course, Simon, desirous that all should believe, is in this sense the mouthpiece of the Apostles, the leader of the Apostolic Choir, as S. John Chrysostom says.

2. Passing to the details of the passage there are two principal promises. The first: "And I say to thee: that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it."

The implied contrast in the words "and I say *also* to thee," as the full rendering of the passage should be, gives additional weight to the promises. The implication is either "as thou, Simon, hast declared my dignity I now declare thine;" or, "since My Father has made known to thee My dignity, I reveal to thee thy office."

The fact of not using in English the word Peter, in simple though it is in compound forms, for Stone or Rock, somewhat mars the force of the English translation. In French it is recognizable immediately: "*Tu es Pierre, et sur cette Pierre je battrai mon Eglise.*" And in the Syro-Chaldaic, in which our Lord spoke, it was as in French: "Thou art Cepha, and upon this Cepha I will build my Church."

Meyer, one of the most eminent New Testament scholars of our time, a Protestant, says: "The evasion often taken advantage of in controversy with Rome—namely that the 'rock' means, not Peter himself but the firm faith and the confession of it on the part of the Apostle—is incorrect since the demonstrative expression 'on *this* rock' can only mean the Apostle himself." The promise "thou shalt be called Cephas" that is Stone or Rock, is now fulfilled and its meaning disclosed.

Jesus Christ is the Builder of His Church, and for its special foundation He selects one of the Twelve and calls him by the name which very frequently, though not always,

is in the Old Testament given to God. What the foundation stone is to the building, that was Simon Peter to be to the Church of Christ. - Solidity, strength and permanence are implied in "and upon this Rock I will build my Church." The Mighty Architect designed that as long as the Church lasted, so long would this foundation exist; or, as S. Ambrose tersely puts it: "Therefore, where Peter is there is the Church."

The strength so begotten is indicated and measured by the next clause "and the gates of hell shall not prevail against it." By this is meant that all the power, the machinations of the spirits of darkness, used by themselves directly, or indirectly by the world and the flesh to assault the Church, can never succeed. The Church will remain firm and unshaken, *because* she is built for all time on Peter, the foundation, selected by the All-wise, the Almighty Architect.

This is the plain and natural interpretation of the passage to be found in the earliest Christian writers.

To this another was added later, without denying that already given. Simon had received the office of Rock because he held and confessed the Divinity of Christ. "And no other foundation can no man lay than that which is laid, which is Jesus Christ." Therefore, Peter is not primarily but secondarily the Rock resting on, and deriving all stability from the Rock of Ages. Or, as S. Leo the Great wrote in the middle of the fifth century: "For thou art Peter, that is, whereas I am the inviolable Rock, I the corner stone who made both one, I the foundation besides which no man can lay another: yet thou also art a Rock, because thou art consolidated by My might that, what things alone are Mine, by My power may be common to thee by participation with Me." (Serm. iv. in Natal Ord.) And the Church built on Peter must ever hold as its stable faith, and confess that "Christ is the Son of the living God." But the Arians denied this *very faith*.

Hence then arose the second and collateral interpretation of our text, emphasizing the faith and the confession of faith

of Peter. In note Q to Tertullian's works in the Library of the Fathers, attributed to the pen of the late Dr. Pusey, it is stated that Tertullian, S. Cyprian, S. Gregory Nazianzen and others interpret the Rock of S. Peter's *person*; then Augustine is cited as explaining the Rock sometimes of S. Peter *personally*, sometimes of *Christ* (and we know from S. Augustine's Retractations, Book I, c. xxi., that he leaves to the reader the choice of either explanation); lastly, the note cites Theodoret and others who interpret the Rock of Peter's confession, and then the following judgment is passed: "*These explanations, however, in no way exclude each other.* The words were pronounced to S. Peter by virtue of the true Faith in Christ which he had just confessed; he was a rock by reason of his union with the Rock; that Faith in Christ as the Son of God was his stability, and that of the Church afterwards, and of those who at any time were pillars of the Church." This coming from an Anglican Episcopal source, will, it is hoped, have extra weight with non-Catholics."

3. The second promise is contained in the words: "To *thee* will I give the keys of the kingdom of heaven, and whatsoever *thou* shall bind upon earth it shall be bound also in heaven; and whatsoever *thou* shall loose on earth it shall be loosed also in heaven."

The previous figure represented Peter as the foundation stone of the Church. In this promise the figure is changed to being the Key-Holder of the Kingdom of Heaven. Now, Christ himself had the "key of the house of David upon His shoulders: and He shall open and none shall shut: and He shall shut and none shall open." Supreme authority is clearly expressed in these two last sentences, and the whole passage is applied in the third chapter of Revelation to Christ's Supreme Dominion over His Church.

As "the Rock," Christ was pleased to make Simon the Rock also; so now, He who alone by right and might is the Key-Holder of the house of David, appoints this same Simon Peter to be Key-Holder of the Kingdom of Heaven.

Keys, by every usage, sacred and profane, are the common symbols of power, of authority and sometimes of possession. And the giving of keys has been the outward expression of investiture and of taking possession.

Simon Peter is to be so invested. The words of the promise instead of expressing any restriction, do, on the contrary, bear the widest signification. The Keys of the Kingdom of heaven, that is, of the whole Church, without any limitation of time, are to be given. And the spiritual authority, which they symbolize and confer, is to be exercised over all matters *whatsoever* that may be of interest to the Kingdom.

Thus did Peter receive directly and immediately from our Lord Jesus Christ a primacy of jurisdiction over the whole Church.

“If thou thinkest heaven is closed,” says Tertullian, “remember that the Lord left here the Keys thereof to Peter and *through him* to the Church.” Origen says: “We may discover much difference and pre-eminence in the words spoken to Peter over and above those spoken to the Apostles generally in the second place. For it is no small difference that Peter received the Keys not of one heaven but of many.” S. Optatus, in like manner: “For the good of unity, blessed Peter both merited to be preferred before all the Apostles, and he, *alone*, received the Keys of the Kingdom of heaven, that he might *communicate* them to the others.” S. Gregory of Nyssa: “*Through Peter* He gave to bishops the Key of the supercelestial honors.” S. Pacian says: “According to the relation of Matthew, himself, He spake a little above *to Peter*; He spake *to one* that *from one* He might lay the foundation; afterwards delivering the very same command *in common to all*.” (Ep. iii., 26). S. Cyprian writes to Jabianus: “*To Peter first* on whom He built the Church and from whom He appointed and shewed that unity should spring, the Lord gave that power that *whatsoever* he should loose on earth should be loosed in heaven.” (Ep. lxxii., 7). Lastly, not to tire the reader, Chrysostom writes: “Peter who was set over the whole habitable world; into whose

hands He put the Keys of heaven; to whom He entrusted to do, and to support all things; him He ordered to tarry here (Antioch) for a long time." (See *Cathedra Petri*, p. 18-23).

It must be remembered that when our blessed Lord promised the Keys to Simon Peter, He continued: "whatsoever *thou* shalt bind, whatsoever *thou* shalt loose," etc., the words being in the singular number. But two chapters later S. Matthew recounts that the Twelve Apostles being together, Jesus says: "Whatsoever *you* shall bind, whatsoever *you* shall loose," etc. (xviii., 18).

Here are precisely the same words, but without the promise of the Keys, used in the plural number, that were said in the singular to Simon. He first receives *alone* what is given to them *collectively*, he, himself, being one of them. And commenting on the words, S. Leo the Great says. "The right of this power (of the Keys) passed also, indeed, to the other Apostles; and the constitution of this decree has flowed on to all the princes of the Church; but not in vain is that entrusted to *one* which is intimated to *all*. For to *Peter* is this therefore entrusted *individually*, because the pattern of Peter is set before all the rulers of the Church. The privilege of Peter therefore remains, whatever judgment is passed in accordance with his equity." (Serm. iv. in Nat. Ord., 3).

Venerable Bede writes A. D. 700: "*Blessed Peter in a special manner received the Keys of the Kingdom of Heaven, and the judiciary power, that all believers throughout the world might understand that all those who in any way separate themselves from the unity of his faith and communion, such can neither be absolved from the bonds of their sins, nor enter the gate of the heavenly Kingdom.*" (Hom. xvi.)

ii. Text from S. Luke.—At the Last Supper, and on the eve of our blessed Lord's death, he speaks these words: "Simon, Simon, behold Satan hath desired to have *you*, that he may sift *you* as wheat. But I have prayed for *thee* that *thy* faith fail not; and *thou* being once converted, confirm thy brethren." (xxii., 31-2.)

1. The change from the plural *you*, the assembled Apostles, to *thee*, Simon, is at once apparent. The adversary of the human race had demanded that he might, by strong temptation, sift the faith of *all* the Apostles.

To secure their faith and to preserve it when under such assaults, Jesus the Omnipotent prays absolutely that the faith of *one* shall be unfailing. Then Simon's faith having been established by the power obtained through this prayer, he is commanded and consequently authorized to strengthen the brethren in that faith in which he himself had been solidly established.

Jesus first renders Simon's faith stable, and Simon in turn is appointed to give stability to the faith of his brethren. Their strength of faith is derived through Peter, as Peter's is through Christ. It is the faith of the whole Body being preserved through the unfailing faith of the infallible Head.

2. Fourteen hundred and more years ago S. Leo the Great writes: "As the Passion drew on, which was to shake the firmness of His disciples, the Lord saith, 'Simon, Simon, behold Satan hath desired to have *you* that he may sift *you* as wheat; but I have prayed for *thee* that *thy* faith fail not; and when *thou* art converted, confirm *thy* brethren,' that ye enter not into temptation. The danger from the temptation of fear was common to all the Apostles, and they equally needed the help of divine protection, since the devil desired to dismay, to make a wreck of all; and yet the Lord takes care of Peter in particular, and asks specially for the faith of Peter, as *if the state of the rest would be more certain if the mind of their chief were not overcome*. So then in Peter the strength of all is fortified, and *the help of divine grace is so ordered, that the stability which through Christ is given to Peter, through Peter is conveyed to the Apostles*. Therefore, since we see that so great a safeguard has been divinely instituted for us, reasonably and justly do we rejoice in the merits and dignity of our Leader." (Serm. 4, Vol. i.)

The contrast between the frailty of Simon in denying our Lord three times, and the strength conferred for his future office, adds the greatest weight to our Blessed Lord's words.

iii. Text from S. John.—“When therefore they had dined, Jesus saith to Simon Peter: Simon, son of John, lovest thou Me more than these? He saith to Him: Yea, Lord, thou knowest that I love Thee. He saith to him: Feed my lambs. He saith to him again: Simon, son of John, lovest thou Me? He saith to Him: Yea, Lord, thou knowest that I love Thee. He said to him: Feed my lambs. He said to him the third time: Simon, son of John, lovest thou Me? Peter was grieved because He had said to him the third time, lovest thou me. And he said to Him: Lord, thou knowest all things: Thou knowest that I love Thee. He said to him: Feed my sheep.” (xxi., 15-17.)

1. The days of our Lord's earthly sojourn were coming to an end. The Ascension was near. The “little flock” had till then been under the loving direction of Jesus the Good Pastor; and now, before leaving earth, does He appoint to the whole flock another shepherd.

The same Simon, son of John, who had already been constituted the Rock of the Church, the Key-Holder of the Kingdom, the Confirmer of his Brethren, is now made and appointed Shepherd. S. Chrysostom remarks: “After so great an evil—the denial of Christ—He again raised him (Peter) to his former honor, and intrusted to his hands the Primacy over the Universal Church.” (Hom. v. de Pœnit.)

When Simon was made the foundation-stone of the Church the expression of his most ardent faith was elicited; now a triple confession of his love is exacted. Then is the whole flock—lambs and sheep, people and pastors—by the judgment of the Lord Himself, the Shepherd of Shepherds, committed to Simon.

The flock still belonged to Christ, for He still speaks of “My lambs, My sheep;” but into His everlasting pastorate does He in a special manner appoint Peter to participate, so that the Fold on earth should there be ruled and fed by a visible Shepherd and by Shepherds depending on him.

To sum up the Gospel evidence, to Simon *alone* is given the office of permanent foundation-stone of the Church; to

Simon *alone* is given universal jurisdiction over the whole Church as its Key-Holder; to Simon *alone* is given the office of infallibly strengthening or confirming his brethren; to Simon *alone* is entrusted the pastoral government of the One Fold, the Church of Christ. And it is of grave importance to remark that “the gates of hell are not to prevail against the Church, *because* she is built on Peter. The brethren are to be strengthened *through* Peter’s unfailing faith. The flock is to be ruled by Shepherds *under* Peter’s guidance of them.

Bossuet, the famed Eagle of Meaux, admirably expresses this truth in these words: “We shall find in the Gospel that Jesus Christ, *willing to commence the mystery of unity* in His Church, among all His disciples chose twelve; but that, *willing to consummate the mystery of unity* in the same Church, among the twelve, he chose one. . . . Say not, think not, that the ministry of S. Peter terminates with him; that which is to serve for support to an Eternal Church can never have an end. Peter will live in his successors. Peter will always speak in his chair. This is what the Fathers say. This is what six hundred and thirty Bishops at the Council of Chalcedon confirm. . . .

“It was, then, clearly the design of Jesus Christ *to put first in one alone what afterwards He meant to put in several*; but the sequence does not reverse the beginning, nor the first lose his place; . . . that power given to several carries its restriction in its division, *whilst power given to one alone, and over all, and without exception, carries with it plenitude, and, not having to be divided with any other, it has no bounds save those which its terms convey.*” (Serm. on the Unity of the Church.)

Admit that these plain words of our Lord conferred a Primacy of Jurisdiction on Simon, the son of John, and how easy it is to explain that the name of Simon always stands first in the three lists of the Apostles given in the Gospels, though the same order of names is not followed. It gives a new light to preaching from Peter’s bark; to our Lord paying tribute for Himself and Peter; to upbraiding

Peter, of the sleeping Apostles in Gethsemane; to the risen Master wishing that "the disciples and Peter" be told of His resurrection.

iv. Facts from the Acts of the Apostles.—"The Acts of the Apostles," written under inspiration, gives us the record of the earliest days of the Church. It would be naturally argued, if Simon Peter was possessed of Supreme Authority, then ought we to find it exercised. Such is the case. Indeed, the first fifteen chapters, which refer to the Church generally, and not as in the last thirteen, to the work of one Apostle, give as prominent a place to Peter as the Gospels do to the Divine Master.

It is Peter who appoints that one shall be elected to the place of Judas, and presides at the election. It is Peter who stands up with the eleven on Pentecost Day to preach the Gospel; and it is to Peter and the eleven that the multitude reply. It is Peter, though accompanied by John, who performs the miracle on the lame man at the gate of the temple. It is Peter who on that occasion explained in Solomon's porch the power of Christ. It is Peter, though both he and John are arrested, who makes the defense.

"The punishment of Ananias and Sapphira, the anathema on Simon Magus the first heretic, the first visiting and confirming the Churches under persecution, were all Peter's acts. If he was sent with John by the Apostolic College to the new converts at Samaria, he was himself member and President of that College." (Döllinger: First Age of the Church).

It is to Peter that God makes known that between Jew and Gentile there is to be no wall of separation. Accordingly, in the council at Jerusalem, Peter settles this *doctrinal* point, and the Gentiles are not to be circumcised. The disputants held their peace; Paul and Barnabas did but recount their mission among the Gentiles, and James only confirms Peter's decision by reference to the Scripture. The judgment given by James, who as Bishop of Jerusalem presided, rests on the accepted doctrinal decision, and refers only to the *disciplinary* rule which would produce peace.

Jesus says of Himself that He came but to the lost sheep of the house of Israel. To Peter likewise was more especially entrusted the conversion of the Jews, whilst to Paul was the care of the Gentiles. This is a mere division of work. It is not the formation of two Churches, the exercise of independent authorities. For though S. Paul had been instructed in the Gospel and had been appointed to the Apostolate by direct revelation, still he goes up to Peter and confers with him fifteen days before undertaking his special office. In speaking of Peter, S. Paul, as S. John Chrysostom remarks on the passage in the Corinthians: "I am of Paul, and I am of Apollos, and I of Cephas, and I of Christ," preferring Peter greatly before himself, he has arranged his statement on an ascending scale. Indeed, commenting on I. Cor. ix. 5, S. Chrysostom says: "See Paul's wisdom: he puts the *Chief* last, for the strongest of the heads of the argument are reserved for that place.

S. Paul withstood Peter to the face for withdrawing from eating with the Gentile converts at Antioch. This was contrary to the liberty which had been declared at Jerusalem, and it appeared like vascilating. But it was no error in teaching on the part of S. Peter, only an error of judgment, which S. Paul resisted. A child might do the same to a father without claiming or destroying his authority.

We may conclude, the history of the Church given in the inspired Acts of the Apostles fully corroborates the statement of the Gospel that Peter is the Rock on which the Church is built, the Key-Holder of the Church, the Confirmer of his Brethren, the Shepherd of the One Fold.

3. To fulfill the onerous duties consequent on the care and solicitude of all the Churches, the Supreme Pastor is aided by diverse agencies: the College of Cardinals, the Roman Congregations, Legates, and the Religious Orders.

Through these the Pope is able to use the eyes, the ears, the experience, the judgment of men selected for their knowledge, their wisdom, their good sense, their virtue.

The College of Cardinals is composed of seventy members when the number is complete. Six of these are Cardinal Bishops holding the suburban Sees of Rome. Fifty are Cardinal Priests having the titles of the Parishes in Rome, and fourteen rank as Cardinal Deacons. They may be of all nations, and are appointed solely by the Pope. They are the counsellors of the Holy Father; they take an active part in the government of the Church. Sitting under the presidency of the Supreme Pontiff, they form a Consistory, a kind of Senate. When the Holy See is vacant the Cardinals protect and maintain the government of the Church; they in Conclave constitute the body of electors for the Successor of S. Peter.

The Roman Congregations correspond to Departments of State in the civil order. Of these there are eleven more important. Each has one set of affairs committed to it. The Propaganda, for instance, is concerned with foreign missions; the Inquisition, the highest tribunal of Holy Church presided over by the Pope, adjudicates on all charges against faith; the Congregation of the Index has the censorship of books; that of Bishops and Regulars takes cognizance of the relations of Bishops and the Religious Orders. These Congregations are composed of a competent number of Cardinals, and are organized with presidents, secretaries, theologians, canonists and other officials. The decisions of these congregations are to be taken as the decisions of the Pope himself, and are final for the individual.

Legates of the Holy See are ambassadors or representatives of the Sovereign Pontiff, entrusted with his power in such measure as he may deem expedient, to be exercised by them in the manner and form prescribed by the Pope. Even when accredited to Government, these ambassadors of the Holy See are not merely diplomatic agents; they also have authority with regard to the faithful and to religious matters.

Thus is established the means whereby the Holy Father is brought into closer and more immediate communication

with his children, and they with him. Indeed, where such Legate or Representative is permanent in a country, there can be a permanent Apostolic Court of Appeal.

The Representatives of the Pope are truly his lieutenants, bearing according to circumstances the names of Legates, or Nuncios, or Inter-nuncios, or Apostolic Delegates. They are sent wheresoever the Sovereign Pontiff wills, in virtue of his Primacy and Supremacy over the Universal Church, which gives him the right to intervene in every diocese, and to exact obedience to his decisions.

Let the reader recall what has been shown above, namely, that in the government of a diocese a Bishop is not the lieutenant of the Pope, but is a sharer in the solidarity of the One Episcopate.

The jurisdiction of Papal Nuncios and their relations with the Bishops of the countries to which they may be accredited are very succinctly and clearly expressed in an important letter of May, 1885, from the Pope's present Secretary of State, His Eminence, Cardinal Jacobini.

The Religious Orders are founded by the authority and with the approval of the Supreme Pastor, who can exempt them as he may judge best from the jurisdiction of the Bishops. These organized bodies depend on the Holy See, and bear the spirit of Rome and of the Church wherever they may be established. They can put their best subjects at all times at the disposal of the Sovereign Pontiff. They thus indirectly aid the Pope in the government of the Church, and are, as it were, flying columns to the Great Army of God.

4. Bishops and priests receive their sacred character and sacerdotal power through the Sacrament of Order. The power given to the Pope is not sacramental, it is the power of jurisdiction. "Now, that power," says Suarez, "is not given to the Pontiff by any consecration, but by election and the grant of God. For, when He said to Peter 'Feed My sheep,' He impressed on him no new consecration or char-

acter, but gave him simply the power of jurisdiction. So, too, the Pope, *when rightly elected*, is immediately true Pope, and as to that receives no consecration. Nay, if not already a bishop or a priest, he must be *afterwards* consecrated or even ordained, and nevertheless, in the meantime, he can exercise all acts of mere external jurisdiction" (as Pope.) (De Leg. iv. 4.)

No Pope can nominate his successor. The appointment of the Sovereign Pontiff is by election; and the manner of such election has varied much in the history of the Church. Now-a-days, the Cardinals in Conclave constitute the body of electors. Two-thirds of their votes legitimately indicates the new Visible Head of the Church, who in that moment receives in its fulness, its universality and its sovereignty, spiritual jurisdiction from Jesus Christ, the Invisible Head of the One flock.

He has still to work out his salvation, believing all and every truth taught by Holy Church, and using the means of sanctification established by Christ. In this he is precisely as the simplest member of Christ's Kingdom.

In his new office the Pope, while restricted by the decisions and traditions of the past, has to act on his own responsibility. The circumstances and times in which each Pope lives, give an individual character to each Pontiff's reign. The Holy Spirit is continuously aiding, by special grace, the Supreme Pastor to meet the daily needs of the Flock. In all this the Pope is the judge of his actions, is accountable to none on earth, and abides the judgment of the Shepherd of Shepherds.

The newly-elected takes a new name, and he is "His Holiness the Pope, Bishop of Rome, Vicar of Jesus Christ, Successor of S. Peter, Prince of the Apostles, Supreme Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, Sovereign of the Temporal Dominions of the Holy Roman Church." He superscribes as "N., by Divine Providence, Pope." He is addressed "Your Holiness" or "Most Holy Father." In official documents he

speaks of himself as "Servant of the Servants of God."

The latter comes from Pope S. Gregory the Great, A. D. 590-604. The Patriarch of Constantinople, John, then living, ambitiously usurped the title of Universal Bishop. "It is a lamentable thing," says S. Gregory, "to be forced to suffer patiently, that despising all others, my brother and fellow-bishop, John, endeavors to be called the *only* Bishop." (Lib. v., Ep. xxi.) When it was applied to Gregory the Great, implying that he alone was Bishop, he strongly objected to it and selected "*Servus Servorum Dei*."

This rejection of "Universal Bishop" has been construed into a denial on the part of S. Gregory of the Supremacy of the Sovereign Pontiffs. But facts prove such a construction to be erroneous. The very title had been used in the Council of Chalcedon. S. Gregory himself writes: "It is evident to all who know the Gospels that by the voice of the Lord the care of the whole Church was committed to holy Peter, the Prince of all the Apostles. For to him it is said: . . . 'Thou art Peter,' etc. Behold the keys of the Heavenly Kingdom; the power of binding and loosing is given to him; to him the care and government of the whole Church is committed." (Lib. v., Ep. xx.) And elsewhere S. Gregory says: "Who is ignorant that the holy Church is established on the firmness of the Chief of the Apostles, who in his name expressed the firmness of his mind, being called Peter, from the Rock." (Lib. vi., Ep. iii.) Once more S. Gregory writes: "And as to what they say concerning the Church of Constantinople, who doubts that it is *subject to the Apostolic See*? This is constantly avowed by our most pious Emperor, and by our brother, the Bishop of that city." (Lib. ix., Ep. xii.)

To these very precise statements concerning the Supremacy of the See of Peter have to be added the acts of S. Gregory. It was he who sent S. Augustine to convert Anglo-Saxon Britain; it was he who commanded S. Augustine to be consecrated Bishop by Virgilius, the Primate of Arles in France; it was he who established the Archbishopsrics of Canterbury and York with their suffragan

bishoprics; it was he who made S. Augustine first Archbishop of Canterbury. And, in receiving his Archiepiscopal Jurisdiction, S. Gregory says: "*We give you no authority over the Bishops of France because the Bishop of Arles received the pallium (the emblem of Archiepiscopal jurisdiction) in ancient times from my predecessors, and we are not to deprive him of the authority he has received. . . . But as for the Bishops of Britain we commit them to your care.*" (Bede i. c. 27).

These acts and teaching show that S. Gregory rejected the title but not the office of Universal Bishop.

CHAPTER III.

S. PETER WAS BISHOP OF ROME.

THE tradition of the Church found in the pages of Christian writers from the earliest days, engraved in the monuments and catacombs of Rome, witnessed in the constant pilgrimages to the Eternal City, is that S. Peter first established his see at Antioch and afterwards at Rome, where he was bishop twenty-five years, and was there crowned with martyrdom. It is not pretended by this that the Apostle resided continuously in the Eternal City for that period, but that he held the See during a quarter of a century previous to his death.

Just as some of the Popes who lived at Avignon, and had never been in Rome, nevertheless were Bishops of Rome; so, in like manner, S. Peter having fixed his see in Rome, it is not of the essence of his bishopric that he should have been actually present or have continuously resided there. The facts of S. Peter's residence for some time in Rome and of his martyrdom there are, however, incontestible.

i. **Assertions of Non-Catholics.**—The eminent Protestant antiquarian, Dr. Cave, says: “We intrepidly affirm, *with all antiquity*, that S. Peter was *at Rome and for some time resided there*. . . . All, both ancient and modern, will, I think, agree with me that Peter may be called Bishop of Rome in a less strict sense, inasmuch as *he laid the foundations of this Church and rendered it illustrious by martyrdom*.” (Sæc. Apos. S. Pet.)

2. The distinguished Protestant Bishop Pearson, who died in 1686, writes in his “Two Dissertations on the Series and Succession of the First Bishops of Rome”: “That S. Peter was at Rome is proved from Ignatius, Papias, Dionysius of Corinth, Irenæus, Clement of Alexandria, Tertullian, Origen, Cyprian, Lactantius, Eusebius, Athanasius, Epiphanius, Julian the Apostate, Augustine, Palladius. *Therefore it is wonderful that those can be found who deny that Peter was ever at Rome*.” (Diss. i. c. 7.)

3. The Protestant Archbishop Bramhall writes: “That S. Peter had a fixed chair at Antioch, *and after that at Rome, is what no man who giveth any credit to the ancient Fathers and Councils and historiographers of the Church can either deny or well doubt of*.” (Works, p. 628, ed. Oxford.)

4. Dean Milman, the Protestant historian of Latin Christianity, writes: “Before the end of the third century *the lineal descent of the Bishops of Rome from S. Peter was unhesitatingly claimed and obsequiously admitted by the Christian world*.” (Vol. iii. p. 370.)

5. Another Protestant historian, Canon Robinson, lately Professor of Church History in King’s College, London, writes: “It is not so much a spirit of sound criticism as a religious prejudice, which has led some Protestants to deny that the Apostle (Peter) was ever at Rome, *where all ancient testimony represents him to have suffered, together with S. Paul, in the reign of Nero*.” (Vol. i. p. 4.)

6. Another learned and renowned Protestant, Grotius, says, in a note on "The Church that is at Babylon elected together with you, saluteth you" (1 Pet. v., 13): "Ancient and modern interpreters differ about this 'Babylon.' The ancients understood it of *Rome, where that Peter was, no true Christian will doubt.*"

7. On this passage the notorious Dr. Dollinger writes: "St. Peter's own testimony in his first Epistle raises to a certainty the fact of his having been at Rome. The letter is written from a city he calls Babylon. This cannot reasonably be understood of the Egyptian Babylon, a strong fortress and station of a Roman legion; and thus the question arises whether it is Babylon on the Euphrates, or whether, according to a method of speech very natural to the Jews of that day from the usage of the Prophets, it means Rome. The latter is the belief of the Ancient Church, following a tradition of the Apostolic age, to which Papias bears testimony.

"That St. Peter had passed over the boundaries of the Roman empire into Parthia to Babylon on the Euphrates, that there was already a Christian community there, and that from thence the Apostle salutes the believers to whom he is writing—this is more than improbable. Strabo and Pliny mention Babylon as 'a great desert,' which, chiefly from the neighborhood of Seleucia and Ctesiphon, had become emptied of inhabitants (Plin. Hist. Nat. vi. 26; Strabo, xvi. 738). The towns of Nearda and Nisibis were the principal Jewish settlements in the Babylonian Satrapy; the Jews moved from Babylon several years before St. Peter could have come there, because they could not hold out against the heathen inhabitants, who were hostile to them; and soon afterwards another emigration took place on account of a pestilence. Five years later more than 50,000 Jews were put to death in Seleucia by the Syrians and Greeks, and the remainder went, not back to Babylon, but to Nearda and Nisibis (Josephus, Arch. xviii. 9); the only inference therefore to be drawn from Josephus's History is, that at the date of St. Peter's Epistle there were no longer

any Jews in Babylon; and so, to, Agrippa, in his speech at the beginning of the Jewish war, knew of no Jews to name beyond the Jordan, except those in the province of Adiabene. That St. Mark, who was in 'Babylon' (1 Pet. v. 13) with the Apostle, was at Rome at the precise time when there is every reason to believe that this Epistle was written, is clear from St. Paul's mentioning him (Col. iv. 10, Philem, 24). Soon after he was staying in Asia Minor, whence St. Paul recalled him to Rome (2 Tim. iv. 11), shortly before his death." (First Age of the Church, pp. 97, 98).

In his History Döllinger once more writes: "The Roman Church must have been founded by an Apostle, and that Apostle can only have been Peter. St. Paul declares, in his Epistle to the Romans, that he had often withstood his longing to come to them, because he made a principle of only bringing the Gospel where Christ had not yet been preached, so as not to build on another man's foundation. But now, after the Church had been founded in the West, he was going into Spain, and would visit Rome on the way (Rom. xv. 20-24). He was unwilling, then, at that time to undertake a regular Apostolic office in Rome, 'because the foundation was already laid.' By whom? St. Paul cannot possibly have meant by the chance visit of some nameless believer, or by those who returned from Jerusalem and related what they had heard there; he found irregular pre-announcements of that kind in most Churches, to which he none the less devoted his special energies. He cannot, in a word, mean it was his principle only to teach where no one had preached the Gospel before him; for, on the one hand, no intelligible ground for such a rule can be imagined,—on the other, the contrary is proved by his labors in Antioch and Cyprus, and his anxious care and earnest exhortations written to the community of Colossæ, which was unknown to him personally. He must refer, therefore, to his former agreement with the great Apostles at Jerusalem, and the position he took towards them, according to which he desired to abstain from meddling with their work, or building on a foundation laid by them.

There can be no doubt, then, that it was St. Peter, perhaps accompanied by St. John, who had laid the foundation in Rome.

“The formation of a Church at Rome, in the centre of the Empire, where the number of Jews was greater and their position more important than at any other town out of Judea excepting Alexandria, was far too important a matter to be left to chance. . . . While all the principal Churches have their tradition about the men to whom they owe their first foundation, Peter is marked out, both by the universal tradition of all Churches and the special tradition of the Roman, as the founder and first ruler of that Church, and is said—which comes to the same thing—to have first gone to Rome under Claudius.”

In face of these positive assertions made by writers, some of latest date, learned in Christian antiquity and not members of the Roman Church, it is unnecessary to do more than cite a few of the more striking testimonies on which they relied.

ii. Early Witnesses.—The Father of Ecclesiastical History, Eusebius, (a Greek, let it be remembered), Bishop of Cæsarea, died about 340. The first nine books of his Church History were, according to the modern scholars Lightfoot and Wescott, written before 315, that is, but two hundred and forty-nine years after the death of S. Peter.

Eusebius, who was possessed of rare capability and thirst for knowledge, had access to the unrivalled collection of Christian works made by Pamphilus, and also to the library of Bishop Alexander of Jerusalem. Many of those works are now lost, and it is in the pages of Eusebius that the knowledge of ecclesiastical literature of the second century is in great part to be found.

1. Eusebius refers in different places in his writings to the fact that S. Peter was Bishop of Rome. Suffice it to quote one passage from his Chronicles: “Peter the Apostle, the first Pontiff of the Christians, when he had first

founded the chair at Antioch, *proceeds to Rome, where, preaching the Gospel, he continues for twenty-five years Bishop of that city.*"

2. Eusebius cites Dionysius, Bishop of Corinth, who, when writing in 170 to the Roman Christians, states that both the Corinthian and Roman Churches were "*planted*" by Peter and Paul.

3. S. Irenæus, Bishop of Lyons, who himself tells us of his friendly relations with S. Polycarp, the disciple of the Apostle S. John, writes, about the year 190, in his work against heresies, concerning the Roman Church as the "*greatest, most ancient, known to all, founded and constituted by the most glorious Apostles Peter and Paul.*" He then gives the names of the Popes from S. Peter down to Elutherius, "*who now in the twelfth place holds the office of the Episcopate from the Apostles.*" (Adv. Hær. iii. 3).

4. S. Clement of Alexandria, the head of the Catechetical School of Alexandria about 190, relates that: "When Peter had proclaimed the word publicly at Rome, he allowed S. Mark to reduce his sayings to writing." (Cited by Eusebius Hist. Ecc. Lib. vi., c. 14).

5. Tertullian, who lived from A. D. 154 to 220, writing against heresies pretending to claim Apostolic origin, suggests that an appeal be made to the succession of the bishops in each See and so learn what is Apostolic doctrine. "If thou art near to Italy," he says, "thou hast Rome whence we also have an authority at hand. That Church how happy on which the Apostles poured out all their doctrine, with their blood; *where Peter had a like passion with the Lord*, where Paul is crowned with an end like the Baptist's." (De Præscript Hæret).

6. S. Cyprian, Bishop of Carthage, wrote about A. D. 255 to Antonianus: "Cornelius was made Bishop (of Rome) by the judgment of God and His Christ, by the

testimony of almost all the clergy by the suffrage of the people who were present; at a time when no one had been made (bishop) before him; *when the place of (Pope) Fabian, that is when the place of Peter*, and the rank of the sacerdotal chair were vacant." (Ep. 55).

7. About the year 372, S. Optatus, Bishop of Milevis, whom the great S. Augustine numbered among the most renowned Doctors of the Church, when striving to convince Parmenian that the Donatists were schismatics, writes: "You cannot then deny *that in the city of Rome the Episcopal Chair was first established by Peter, in which chair sat Peter, the Head of the Apostles.*" (Lib. ii, c 2.) And a little later on, S. Optatus gives the succession of the Bishops of Rome, from S. Peter down to Pope Siricius, then living.

8. S. Jerome, half a century later, in his Catalogue of Ecclesiastical Writers, says: "Simon Peter, after presiding as Bishop of the Church of Antioch and preaching to those of the Circumcision dispersed in Pontus, Galacia, Cappadocia, Asia and Bithynia, in the second year of Claudius, *went to Rome to vanquish Simon Magus, and there, for five and twenty years, he held his sacerdotal chair, until the last, that is, the fourteenth year of Nero, by whom being crucified with his head downwards, he was crowned with martyrdom.*"

9. S. John Chrysostom, who, before becoming Archbishop of Constantinople, was priest and preacher at Antioch from 381 to 398, says: "And, as I have named Peter, I am reminded of another Peter (Flavian, Bishop of Antioch), our common father and teacher, who has both inherited *Peter's virtue and his Chair.* Yea, for this is one privilege of this our city that it had at first as teacher, *the leader of the Apostles.* For it was befitting that that city, which before the rest of the world was crowned with the Christian name, should receive as *shepherd, the First of the Apostles.* But after having had him as our teacher we did not retain him, but *surrendered him to regal Rome.*" (Tom. iii., Hom. ii.)

And so, writer after writer of the early centuries asserts or implies that S. Peter was Bishop of Rome. Indeed, the very See itself is usually referred to in the Acts of Councils, in imperial documents and in Christian writers as the "Chair of Peter," "the Place of the Prince of the Apostles," "the Episcopal Chair in which sat Peter, the Head of the Apostles."

iii. The Voice of Monuments.—The monuments and catacombs of Rome bear their testimony to the residence of S. Peter in the Eternal City.

1. There is the majestic Basilica containing the relics of the martyred Apostle, which inspired the words of Byron:

"But thou of temples old, or altars new,
 Standest alone—with nothing like to thee—
 Worthiest of God, the holy and the true.
 Since Zion's desolation, when that He
 Forsook His former city, what could be
 Of earthly structures, in His honor piled,
 Of a sublimer aspect? Majesty,
 Power, glory, strength, and beauty—all are aisled
 In this eternal ark of worship undefiled.
 "Enter; its grandeur overwhelms thee not;
 And why? it is not lessened; but thy mind,
 Expanded by the genius of the spot,
 Has grown colossal, and can only find
 A fit abode wherein appear enshrined
 Thy hopes of immortality; and thou
 Shalt one day, if found worthy, so defined,
 See thy God face to face, as thou dost now
 His Holy of Holies, nor be blasted by His brow."

The gorgeous temple of our day has under its glorious dome the crypt, the only remnant of the Basilica built at the request of Pope Sylvester by Constantine. The work, begun in 316, at which this Christian Emperor labored with his own hands and carried away twelve loads of earth in honor of the twelve apostles, did in turn but replace the Oratory founded A. D. 90 by Anicletus, Bishop of Rome. He is said to have been ordained by S. Peter. The oratory marked the spot where many Christian martyrs had suffered

in the circus of Nero and where S. Peter was buried after his crucifixion. Anastasius recounts how the body of S. Peter was exhumed, when the Basilica of Constantine was erected, and re-interred in a shrine of silver enclosed in a sarcophagus of gilt bronze. (Hare's Walks in Rome, pp. 570-2.)

2. While S. Peter's covers the sacred remains of the Prince of the Apostles, the Churches of S. Pudentiana, of S. Pietro in Carcere with its Mamertime prisons, of S. Pietro in Vinculo, of S. Pietro in Montorio, of the Domine-Quo-Vadis, can each give its traditional connection with the life, labors and martyrdom of S. Peter in Rome.

"One hundred and fifty years," says Gibbon, "after the glorious deaths of SS. Peter and Paul, the Vatican and the Ostian Road were distinguished by the tombs or rather the trophies of those spiritual heroes. In the age which followed the conversion of Constantine, the Emperors, the consuls and the generals of armies, devoutly visited the sepulchres of a tent-maker and a fisherman, and their venerable bones were deposited under the altars of Christ, on which the bishops of the royal city continually offered the unbloody sacrifice." (Decline and Fall, R. E. chap. xiv.)

3. Well may Dr. Nathaniel Lardner, another distinguished Protestant writer, say with regard to this whole tradition: "It is easy to observe that it is the *general, uncontradicted disinterested testimony of ancient writers in the several parts of the world—Greeks, Latins, Syrians*. As our Lord's prediction concerning the death of S. Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place. And about this place *there is no difference among Christian writers of ancient times*. Never any other place was named besides Rome. Nor did any other city glory in the martyrdom of Peter. There were disputes in the second and third centuries between the Bishop of Rome and other Bishops and Churches about the time of keeping Easter and

about the baptism of heretics. Yet none denied the Bishop of Rome to have what they called the Chair of Peter.

"It is not to our honor nor our interest, either as Christians or Protestants, to deny the truth of events ascertained by early and well-attested tradition." (Hist. of the Apostles and Evangelists, Ch. xviii.)

4. "It is difficult," says Wilberforce in his *Principles Church Authority*, chapter 9, "to understand *how* such a question can have been seriously raised, since there is scarcely an ancient (Christian) writer who does not either assert or allude to his (S. Peter's) residence in that city (Rome)." Wilberforce was Archdeacon in the Episcopal Church of England when he wrote the famed book from which this extract is taken. But having completed the work, he resigned his position and joined the Church of Rome.

CHAPTER IV.

THE WITNESS OF HISTORY TO THE PAPACY.

i. The Papacy a Present Fact.—In the whole world there is but one bishopric known as "The Apostolic See:" there is but one episcopal throne known as "The Chair of Peter."

That bishopric, that throne is at Rome, the centre of authority and the seat of government of the Church which alone calls itself, and is alone called by friend and by foe "The Catholic Church."

To express that the "Chair of Peter" is the "root and womb of the Catholic Church," as S. Cyprian wrote to Pope Cornelius sixteen hundred and thirty years ago, the Church is called the "Roman Catholic Church"—Roman then not from nationality, but because the headship, the centre of authority, the seat of government of Christ's Kingdom on earth are at Rome.

Our holy lord, Leo XIII., occupies to-day the chair of Peter, and exercises the Apostolate of Peter throughout the world.

In union with, and in submission to Pope Leo XIII. are some nine hundred bishops, governing as many dioceses. These collectively constitute the one episcopate established by Jesus Christ, by which the Apostolic College is perpetuated.

The latest and lowest estimate puts at two hundred and seventy-five millions those who render obedience in things spiritual to Leo XIII. Of all nations, and tongues, and forms of government, they form one compact, organic body under the Pope of Rome. Political persecution and worldly criticism have, by God's mercy, done good. Never has history presented the Church better knit together in its members and with its Head. And so the Papacy is a living, visible fact in the world, possessed of everlasting youth.

Its action is no less manifest. From his high watch-tower our holy Father, Leo XIII., observes the signs of the times. He, aided by wisdom, experience and divine help has, through encyclical letters, instructed the world at large, and the children of the Church in particular, concerning the sacred fundamental laws of religious, civil and domestic society. His Holiness has, in like manner, raised his voice against the enemies, secret and avowed, of social order. On his subjects the holy Father has earnestly inculcated the union of all hearts in the cause of holy Church, an increase of piety and devotion to our Lord Jesus Christ through the holy Rosary, a spirit of unworldliness and of almsgiving by laboring under the banners of S. Francis of Assissi and of S. Vincent of Paul, an extension of the sacred and profane sciences among the clergy, a loyal obedience of people to pastors and of people and pastors to the Holy See and finally the Father of the Faithful has "moved by the consciousness of the greatest, the most holy, that is Apostolic obligation issued the most memorable encyclic on" The Christian Constitution of States.

To secure the fullest exercise and extension of holy Church, Pope Leo XIII. has labored to have closer relation with Catholic Governments, to non-Catholic rulers he has extended the right hand of friendship, and even with Mahometan and pagan sovereigns has he entered into communication.

These varied acts done at different times have been borne by steam and electricity to the furthestmost parts of the earth. They have been published and commented on in the press of the civilized world. And so the name of the Pope has become a household word in every land and the teaching of the Papacy a familiar fact.

The assemblies of Catholic Bishops around the chair of Peter on the occasions of proclaiming the Immaculate Conception of the Blessed Virgin, the Canonization of the Japanese martyrs, the Jubilee of Pius IX. of happy memory, and the Vatican Council have made the men of the nineteenth century conversant with the present living powers of the Papacy.

ii. **The Papacy a Continuous Past Fact.**—Our present Pope is the two hundred and fifty eighth successor of S. Peter. That long, venerable, glorious line of Roman Pontiffs can be traced as a river to its source. It stands out as prominently in the life of the Church as does the succession of rulers in the story of a country. In one sense the history of Christianity is the history of the Popes.

Profoundly interesting as it is to trace the glories, the trials, the vicissitudes of the Papacy, yet our purpose will be better served by concentrating attention on some one period, and therein to judge by facts whether the rights and prerogatives of the Pope now claimed, were then exercised.

The fifth century, that is from A. D. 400 to 500, in the middle of which the first of the Leos sat on the "Chair of Peter," is singularly suited for such an examination.

The Church had passed through its three centuries of persecution. The Edict of Milan, A. D. 313, according liberty to the Christian religion, allowed the Church, under the

protection of the Christian Emperors, to develop the divinely-established elements of her constitution.

The "little flock," "the grain of mustard seed," the Babe of Pentecost day had grown and waxed strong. Before the year four hundred, more than a twentieth part of the Roman Empire professed the Christian religion. The Church had erected her Basilicas, and in these temples of the true God she gave pomp and grandeur to her liturgy. Already had two of her general councils been held, two others come in the fifth century.

To use an epithet of our day, the Church in the fifth century was "*undivided*." The voices of the Greek or Eastern bishops were united with those of the bishops of the West. The schism came not till the middle of the ninth century.

Nor can the False Decretals of Isidore Mercator be urged in this century against the prerogatives of the Papacy, for they did not make their appearance till about A. D. 840.

Then while the Church was exercising, in the fifth century, her power to stem the flood of heresies which had come, and to convert the hordes of Huns, Vandals and Northmen that swept down on the Roman Empire, she was singularly strong in saintly and learned bishops and priests. It is sufficient to name S. John Chrysostom, S. Augustine who had been taught by S. Ambrose, S. Cyril of Alexandria, S. Jerome, S. Peter Chrysologus, S. Vincent of Lerins, S. Leo the Great, with Socrates and Sozomen, the historians.

It will be readily conceded that the testimony of the fifth century must therefore be of the greatest weight in determining whether the Bishop of Rome is by divine right the Supreme Head of the Christian Church.

iii. The Testimony of Writers of the 5th Century.—
1. The century opens with S. John Chrysostom in the See of Constantinople. He died in 404. This eminent Doctor of the Church, in his work on the Priesthood, writes: "Why did Christ shed His blood? That he might obtain possession of these very sheep *which He entrusted to Peter and to his successors*." (Bk. ii. n. 1.)

Now of Peter, S. Chrysostom elsewhere says: "Peter, the head of the Choir of the Apostles, the mouth of the disciples, the pillar of the Church, the buttress of the faith, the foundation of the Confession, the fisherman of the universe, he who raised up our race from the depths of error even to heaven, he who was ardent and full of confidence, yea, rather full of love, when all the rest remained silent, came up to the Master and said "how often shall my brother offend," etc. (Hom. de Dec. Mill, 3.)

Referring to St. Peter's denial of Christ, S. John Chrysostom says: "After so great an evil He (Jesus) again raised him to his former honor and intrusted to his hands the *Primacy over the Universal Church.*" (Hom. V, de Penit. 2.)

And commenting on S. John, xxi. 15, the Saint writes: "And why, then, passing by the other, does He (Jesus) converse with Peter on these things? He was the chosen one of the Apostles, and the mouth of the disciples, and Leader of the Choir. *On this account also Paul went upon a time to see him rather than the others.* And, withal, to shew him that he must have confidence, as the denial was done away with, *He (Jesus) puts into his (Peter's) hands the Presidency over his brethren,* and he brings not forward that denial, neither does he reproach him with the past, but says to him '*If thou love Me rule over the brethren,*' and the third time He gives him the same injunction, *shewing at what a price He sets the Presidency over His own sheep.* And if any one should say how then did James receive the throne of Jerusalem? This I would answer, *He appointed this man (Peter) Teacher not of that Throne but of the World.*" (Hom. lxxxviii. in Joan.)

And S. John Chrysostom, suffering from the violence and intrigue of Theophilus writes in 404 to Pope Innocent, as a subject to his Superior, and says: "Now that you have become acquainted with all these things, my most honored and religious Lords, display that vigor and zeal which becomes you, so as to suppress so great a wickedness which has invaded the churches. . . . Vouchsafe to

write back that what has been wickedly done by one party, whilst I was absent, and did not decline a trial, has no force, and indeed it has not in its own nature; and that they who have been proved to have acted thus against all law, be subjected to the laws of the church; and allow us to enjoy uninterruptedly your letters, and love, and all the rest, as we formerly did. . . . Having stated all the above matters, and you having learnt everything more clearly from the religious lords, my fellow-bishops, bring to this matter for me, I beseech you, that zeal which is required at your hands." (Ep. i. ad. Innoc.)

2. From the Bosphorus we turn to Egypt, to another eminent Prelate, S. Cyril, Archbishop of Alexandria, raised to that dignity eight years after the death of S. John Chrysostom.

Commenting on the text S. Matt. xvi, 16, Cyril says: Jesus "promises to found the Church, assigning immovableness to it, as He is the Lord of virtues, and over this (the Church) He sets Peter as Shepherd."

In like manner on Luke xxii, 31, the Saint says: "Therefore passing by the other disciples He (Jesus) comes to the Coryphæus (Peter) himself . . . 'and thou being once converted, confirm thy brethren;' that is, become a Support and a Teacher to those who come to Me by faith."

Writing on Mary the Mother of God, Cyril addresses Nestorius in these words: "That these things are really so, let us produce a witness most worthy of faith, a most holy man, and *Archbishop of the whole habitable World, that Cœlestine, who is both Father and Patriarch of the mighty City of Rome*, who himself also exhorted thee by letter, bidding thee desist from that maddest of blasphemies, *and thou didst not obey him.*" (Faith of Cath., vol. ii. p. 83.)

S. Cyril presided, by the authority of Pope Cœlestine, in his place, over the Third General Council held at Ephesus. On that occasion Cyril said in the Council: "Let the letter received from the most holy Pope Cœlestine, Bishop of the Apostolic See, be read to the Synod with becoming honor."

3. Our next witness is the illustrious S. Augustine, Bishop of Hippo. He is the voice of North Africa while S. Cyril was yet living.

Writing against the Manicheans, "*I am held,*" says he, "*in the Communion of the Catholic Church, by . . . the succession of priests from the very Chair of the Apostle Peter, to whom the Lord after His resurrection committed His sheep to be fed, even to the present Episcopate.*" (Cont. Man. Fund. 5). To the Donatists in like manner S. Augustine says: "Come my brethren if you wish to be grafted in the vine. . . . Reckon up the bishops from the very See of Peter. . . . That is the Rock which the proud gates of hell do not destroy." These words plainly shew that S. Augustine realized to the full the words of his Spiritual Father, S. Ambrose, Archbishop of Milan: "Where Peter is, there is the Church."

S. Augustine says of Peter: "By reason of the Primacy of his Apostolate he represented the person of the Church, and was a type of its universality." (In Joan. cxxiv., 5.) And writing against Faustus, Augustine says: "Peter was made Pastor of the Church, as Moses was made the Ruler of the Jewish People." (Lib. xxii., c. 70.) And once more: "It was the will of Christ to make Peter, to whom he commended His sheep as to another self, one with Himself, that so he might commend His sheep to him; that He might be Head, and the other bear the figure of the body, that is, the Church, and that like man and wife they might be two in one flesh." (Serm. xlv., 30.) Finally, "For if the order of bishops, succeeding to each other, is to be considered, how much more securely and really beneficially do we reckon from Peter, himself, to whom, being as a figure of the Church, the Lord says: 'Upon this Rock I will build my Church and the gates of hell shall not overcome it.' For to Peter succeeded Linus," and he gives the succession down to Pope Anastasius then living, and continues: "In this order of succession no Donatist bishop appears." (Ep. liii. Genoroso).

These instances, from among many that might be cited,

shew in the clearest way that S. Augustine believed Peter to hold the Primacy of authority, to be the Supreme Pastor and Ruler of the Church. An interesting passage, wherein Augustine compares S. Cyprian to S. Peter, brings out pointedly the primacy of the latter: "I think that the Bishop Cyprian may, without any insult to himself, be compared to the Apostle Peter as far as regards the crown of martyrdom. But I ought rather to be afraid of being contumelious towards Peter. For who knows not that primacy (or principedom) of the Apostleship is to be preferred before any Episcopate whatever? But, although the grace of the Chairs is widely different, yet one is the glory of the martyrs." (De Bapt. Cont. Donat, Lib. ii. n. 2).

Of the Roman Church he says in it: "The Primacy of the Apostolic See has always been in force." (Ep. xliii., Glorio, n. 7.) And elsewhere: "The Chair of the Roman Church in which Peter sat, and in which Anastasius now sits." (Cont. Lit. Petilian, Lib. ii., c. 15.)

S. Augustine, with the Bishops of the Councils of Carthage and Milevis, turned to Pope Innocent for the confirmation of the decrees which had been drafted, "wishing it," say they in their letter, "to be decided whether their little streamlet flowed from the same source whence came the abundance of the Head."

The Pope replied to both Councils. In the first letter he says: "You have referred to our judgment, knowing what is due to the Apostolic See, since all who are placed in this position desire to follow the Apostle himself, from whom the very Episcopate and all the authority of this title spring. Following whom, we know as well how to condemn the evil as to approve the good." Then he continues: "*In pursuance of no human but a divine sentence*, the Fathers have decreed that whatever was being carried on, although in the most remote provinces, should not be terminated before it was brought to the knowledge of this See, by the full authority of which the just sentence should be confirmed."

And, in the second letter, Pope Innocent says: "Especially so often as a matter of faith is under discussion, I conceive

that all my brethren and fellow-bishops *can only refer to Peter*; that is the source of their own name and honor, just as your affection hath now referred, *for what may benefit all churches in common throughout the world*. For the inventors of evils must necessarily become more cautious when they see that, at the reference of a double synod, they have been severed from ecclesiastical communion *by our sentence*."

S. Augustine, after the confirmation of the decrees by Pope Innocent, and having the Pope's letters in mind, sums up the history of Pelagianism by saying: "The decisions of the two Councils on this matter have been sent to the Apostolic See; whence, also, the replies have come. *The cause is ended*; may the error soon terminate also." (Serm. cxxxi.)

More is not needed to shew S. Augustine's belief in theory and in practice in the Supremacy of the Roman See; and this notwithstanding his protestation with that of his African fellow-bishops in the affair of Aspiarius against the arrogance of the Pope's representatives.

Augustine's words, just cited have given rise to the oft-repeated apothegm: "Rome has spoken; the cause is finished."

4. From Augustine in North Africa we turn to Cassian the Monk, the founder of Monasticism in the West. He had been brought up in a monastery at Bethlehem, and we may fairly claim him as a witness to the teaching in Palestine. Cassian died about 440. Writing on the Incarnation he says: "You would fain have the authority of a greater individual, . . . let us interrogate the greatest—that disciple amongst the disciples, that teacher amongst the teachers, *who, ruling the helm of the Roman Church, as he had the Primacy of Faith, so also had the Primacy of the Priesthood*. Tell us, then, tell us, O Peter, Prince of the Apostles, how the churches are to believe in God; for it is just that thou shouldst teach us who wast thyself taught of the Lord, and that thou shouldst open to us the gate of which thou receivedst the key." (Da Incar. liii.)

5. S. Vincent of Lerins, priest and monk, is our next witness. He died about 445. Twelve years before, he completed and published in clear and elegant language his "Commonitorium" against schismatics and heretics.

Having asserted that "in the Catholic Church itself very great care is to be taken that we hold that which has been believed *everywhere, always and by all men*," S. Vincent illustrates what he means by this, *universality, antiquity and consent*. He then points out how an army of confessors and martyrs in common with all religious men "go counter to novel inventions." And he continues: "Such examples are everywhere plentiful. But not to be prolix we will select some one, and *and this in preference from the Apostolic See*, that all men may see more plainly than the sun's light with what force, what zeal, what endeavor *the blessed succession of the blessed Apostles ever defended the integrity of religion once received*. In days past, therefore, Agrippinus of blessed memory, Bishop of Carthage, the first of all mortal man, against the divine Scripture, against the rule of the Universal Church, against the sense of all his fellow-priests, against the custom and institutes of our forefathers, held that baptism ought to be repeated. . . . When, therefore, on every side men reclaimed against the novelty of the thing, and all the priests in every direction each according to his zeal did oppose, *then Pope Stephen of blessed memory, Prelate of the Apostolic See, resisted with the rest of his colleagues, indeed but still beyond the rest; thinking it, I suppose, becoming that he should excel all the rest as much in devotion for the Faith, as he surpassed them in authority of placé*. In fine, in an Epistle which was then sent to Africa, *he gave a decree in these words, 'Nothing is to be innovated, nothing but what has been handed down.'* . . . What, therefore was the result of the whole business? What indeed but the usual and accustomed one. Antiquity, to wit, was retained; novelty exploded." (Adv. Hæres. n. 6).

6. We now turn to Italy to hear the teaching of the learned S. Peter Chrysologus, Archbishop of Ravenna, from

433 to 454. He writes to Eutyches the heretic: "We exhort you, honored brother, that in all things you obediently attend to those things which have been written by the most blessed Pope (*Leo*) of the City of Rome, because blessed Peter who lives and presides in his own See, gives, to those who seek, true faith. For we, in our solicitude for peace and true faith, cannot, without the consent of the Bishop of the Roman City, hear causes of faith." (Faith of Catholics, vol. ii. p. 89).

And in his sermon on the 99th Psalm, the same Saint says: "Hence it is that, when about to return to heaven, He (*Jesus*) commends His sheep to be fed by Peter in his stead." (Serm. vi.)

And, once more: "Let Peter hold his long established Primacy over the Apostolic Choir; let him open to those who enter the kingdom of heaven." (Serm. cliv.)

7. Our next witnesses are the Greek historians, Socrates and Sozomen, who lived and wrote in the fifth century.

Socrates says: "Athanasius was scarcely able to reach Italy . . . at the same time also Paul of Constantinople, and Asclepas of Gazæ, and Marcellus of Ancyra, and Lucius of Adrianople, who had each for different causes been accused and driven from their churches, are found to be in that regal city, Rome. They make known their several cases to Julius, Bishop of Rome, and he, as is the prerogative of the Church that is at Rome, armed and strengthened them with authoritative letters, and sent them back to the East, having restored to each his own See, and severely blaming those who had rashly deposed them. And they having departed from Rome, and confiding in the letters of Bishop Julius, recover their churches." (Hist. Ecc. Bk. ii. c. 15.)

Sozomen narrates the same facts concerning the appeals of these bishops of the East to Pope Julius. Of the Pope's letters he says: "And as, on account of the dignity of his throne, the care of all pertains to him, he restored to each his own Church." And referring to the letter of the same Pope Julius to the Arian bishops, he cites from it these words: "It is a sacerdotal law, that the things done con-

trary to the sentiment of the Bishop of the Romans be looked upon as null." (Hist. Ecc. Bk. iii, c. 8.)

This same Sozomen elsewhere having named those who denied the Divinity of the Holy Ghost, and the Catholic Bishops who defended it, adds: "This important question being agitated, and, as was to be expected, daily increasing in importance by the eagerness for disputation, when the Bishop of Rome learnt this, he with the priests of the West wrote to the Churches of the East to worship a consubstantial and equally glorious Trinity. And after this had been done, they were all silent, and this important question seemed settled, as having been *once for all decided by the judgment of the Church of the Romans.*" (Hist. Ecc. Bk. vi, c. 22.)

8. Theodoret, Bishop of Cyrus, in Palestine, was charged with sympathizing with the doctrine of Nestorius. The "Robber Council" had deposed him, but he appealed to Pope Leo the Great and was restored to his episcopal dignity; and because of Pope Leo's action, Theodoret took his seat in the Council of Chalcedon. In his letter of appeal to the Pope, Theodoret says: "If Paul, that herald of the truth, that trumpet of the Holy Ghost, repaired to Peter to bring from him an explanation to those of Antioch who were disputing concerning questions of the law, with much greater reason do we, who are so worthless and lowly, hasten to *your Apostolic Throne to receive from you a cure for the wounds of the churches, for it pertains to you to hold the Primacy in all things..* For your throne is adorned with many prerogatives These (Peter and Paul) have made your throne most illustrious; this is the culminating point of your blessings. And their God has even now made illustrious their throne, having established therein your Holiness, emitting the rays of orthodoxy. . . . But *I await the sentence of your Apostolic throne.* . . . Do not, I pray you, reject my supplication nor despise my miserable gray hairs so insulted after so many labors. But above all things, I beg to learn from you whether I must needs acquiesce in this unjust deposition, or not; for I await your sentence.

And should *you command me* to abide by what has been adjudged, *I will do so*, and to no one will I give further trouble, but will await the just judgment of our God and Saviour." (Ep. cxiii Leoni.)

9. We close our references to individual writers by citing from the African Bishop, Victor Vitensis, who wrote the History of the Persecutions under the Vandals. He died in the year 490. "If the king," says Bishop Victor, "wish to know which is the one true faith let him send to his friends, and I, too, will write to my brethern that my fellow bishops may come, men who may be able, with me, to demonstrate to you our common faith, *and especially the Roman Church, which is the head of all the churches.*" (De Persec. Afric. Bk. iii.)

These saintly writers of the fifth century, renowned for learning, holding responsible ecclesiastical dignity in various parts of the Church, representatives of many nations knew nothing of a mere honorary primacy, nor of the human institution of the papacy, nor of the limitation of papal power to a western patriarchate. They hold and practically profess that the Bishop of Rome is appointed, by God, Supreme Pastor of the whole Church. They did what is expressed in the Canon of S. Patrick of A. D. 450: "If any case cannot easily be decided in that See (the local one of S. Patrick) . . . we have decreed that it be sent to the Apostolic See, that is, to the chair of the Apostle Peter, which holds authority in the City of Rome."

iv. The Testimony of Councils in the 5th Century.—Pelagianism was making considerable progress in North Africa. To stem it two provincial Synods were held at Carthage and Milevis in 416. In each case, when the assembled Bishops had completed the work of the Synod and had condemned the Pelagian heresy, the decrees were sent to Pope Innocent at Rome for confirmation.

1. The sixty-eight bishops of the Council of Carthage write: "These proceedings of ours, Lord and Brother, we have thought are to be made known to your holy charity, that to the statutes of our lowliness may be added the authority of the Holy See for the defence of the salvation of many, and the correction of the perversity of some."

"They implore," says Milman, the Protestant historian, "the dignity of the Apostolic Throne, of the successor of S. Peter, to complete and ratify what is wanting to their more moderate power." (*Hist. Lat. Christ. Bk. ii. c. 2.*)

Indeed the Fathers of the Council say this in so many words. "We do not pour back our streamlet for the purpose of increasing your great fountain. . . . We wish it to be decided by you whether our stream, however small, flows forth from that same head of rivers whence comes your own abundance; and by your answers to be consoled respecting our common participation of grace." (*Ep. clxxvii., n. 19.*)

Pope Innocent replies by commending the Bishops for "keeping to the precedents of ancient tradition," "for knowing what is due to the Apostolic See, knowing that all of us who have been placed in this position desire to follow the Apostle, from whom the Episcopate itself and the whole authority of this title has been derived. With him for our model, we both know how to condemn what is evil and to approve of what is commendable." (*Ep. clxxxi.*)

2. From the Council of Milevis the fifty-nine Fathers write: "As the Lord by the sovereign gift of His own grace has placed you in the Apostolic See . . . we beseech you that you would vouchsafe to apply your pastoral diligence . . . thinking that those (the Pelagians) who hold such pernicious opinions will more easily yield to the authority of your Holiness, derived as it is from the authority of Holy Scripture."

To the Fathers Pope Innocent replies: "Carefully, as was befitting, do you consult what is the secret wish of this Apostolic dignity (a dignity, I repeat, upon which falls, besides those things that are without, the solicitude for all

the churches) as to what opinion is to be held in matters of such moment; having herein followed the pattern of an ancient rule, which you, equally with myself, know has always been observed by the whole world. . . . Wherefore we do, by the authority of the Apostolic Power, declare Pelagius and Coelestius, the inventors of novel words, . . . deprived of the Communion of the Church." (Ep. xxx. ad Con. Meliv.)

The great S. Augustine, who, with other African Bishops, signed these letters, says that Pope Innocent "wrote back to us on all these matters in a manner that was right and becoming in the Prelate of the Apostolic See." (Ep. clxxxvi., Paulino, 2.) And, preaching a little later, S. Augustine says: "Already the decisions of two Councils have been sent to the Apostolic See, whence, also, replies have been received. *The cause is ended.* Would that the error may likewise presently terminate." (Serm. cxxxi., n. 10.)

3. From these provincial synods we may pass to the Third General Council, that of Ephesus. It was convoked with the consent and approbation of Pope Coelestine by the Emperors of the East and West, Theodosius and Valentinian, in 431.

It was this Pope, it will be remembered, who sent S. Patrick and S. Palladius to convert the Irish. The same Pope appointed Germanus, Bishop of Auxerre, with Lupus, Bishop of Troyes, to visit Britain, and there defend the Catholic Faith against Pelagianism.

The convoking of the Council of Ephesus was necessitated by the heretical teaching of Nestorius, Bishop of Constantinople, concerning the number of persons in Jesus Christ. S. Cyril, Bishop of Alexandria, tried to win Nestorius to the true doctrine but failed. Both appealed to Pope Coelestine. The decision was that Nestorius should recant within ten days or be deposed. Nestorius refused. Cyril was commissioned to pronounce sentence of deposition. "Arming yourself," says Pope Coelestine, "with the authority of this,

our See, and using our Succession, you shall, with resolute severity, put in execution this sentence." (Ep. xi.) In his Archiepiscopal City of Alexandria, S. Cyril published twelve anathemas against Nestorius. He responded with twelve other anathemas.

To declare the true faith, and to bring about concord, the Council of Ephesus was convoked. It opened its first session on June 22d, 431. There were one hundred and sixty Bishops present, but by the end of the first session they numbered one hundred and ninety-eight. They were almost all Bishops of the East.

As the original documents of the Council, as well as later writers, shew, S. Cyril of Alexandria presided as representative of Pope Cœlestine. Besides delegating his own authority to Cyril, the Pope sent three Legates—Philip, a priest, and two bishops, Arcadius and Projectus.

In his letter to the Council the Pope says that he had sent these Legates to be present at what was done "*and to execute what has been previously ordained by us. To whom we doubt not that assent will be given by your Holiness.*" (Ep. xviii.)

After the letters of Pope Cœlestine had been read, and received with acclamation, one of the Legates (Philip) said: "We acknowledge our thanks to the holy and venerable Synod, that, the letters of our holy and blessed Pope having been read to you, *you have united your holy members, by your holy voices and acclamation, to that holy Head, for your Blessedness is not ignorant that the Blessed Peter, the Apostle, was the Head of all the Faith, as also of the Apostles.*" (Act. ii.)

In the first session of the Council sentence of deposition was pronounced against Nestorius.

Concerning this deposition one of the assembled Fathers, Firinus, Bishop of Cappadocia, said: "The holy Apostolic See of the most holy Bishop Cœlestine has already, by the letter sent to the most holy Bishop Cyril, *prescribed the sentence and the order to be observed in the present course. We have adhered to this, and have put that decree into execution, pronouncing the canonical and apostolic judgment on him*" (Nestorius).

The sentence of deposition was read a second time in the third session, and on that occasion the Legate, Philip, said: "*It is a matter of doubt to none, yea, rather it is a thing known to all ages, that the holy and most blessed Peter, the prince and head of the Apostles, the pillar of the Faith, the foundation of the Catholic Church, received the keys of the kingdom from Jesus Christ our Lord and Saviour and Redeemer of mankind. And to him was given authority to bind and loose sins; who even till this present, and always, both lives and judges in his successors. Wherefore our holy and most blessed Pope Cœlestine, the Bishop, the canonical successor and holder of his place, has sent us to the holy Synod as representatives of his person. As, therefore, Nestorius, the author of this new impiety, has not only allowed the term fixed by the Apostolic See to pass by, but also a much longer period of time, the sentence upon him stands ratified by a decree of all the churches.*" (Act. iii.)

The Council defined one person in Jesus Christ and declared the Blessed Virgin to be "Mother of God," because she, "after the flesh, bore the Word from God who had become flesh; that the Word is united substantially to flesh."

The decrees were signed by the Legates, and the next year were confirmed by Pope Sixtus III., the successor of Cœlestine.

Neander, the well known Protestant historian, confesses that, in the affair of Nestorius, the Pope "claimed for himself a supreme judiciary authority" and by "the sovereign authority of the Apostolic See commissioned S. Cyril to depose Nestorius." (Vol. iv. p. 145, Bohn's Series).

We may say, with greater truth, the supremacy of the Roman Pontiff is patent throughout. The appeal is made from Greeks, both Archbishops, one of Constantinople the other of Alexandria, to Pope Cœlestine; he judges and prescribes the sentence of deposition to take place under certain circumstances; he authorizes Cyril to carry the sentence into execution. With Pope Cœlestine's consent the General Council is convoked; he appoints its president; he sends thither his three Legates; his letters are read, ap-

proved and complied with; each act of the Council is introduced by reference to Cyril presiding as the Vicar of the Pope. Cœlestine's office as holder of S. Peter's authority is plainly stated and accepted, no one dissenting. The assembled Fathers state that they depose Nestorius, "necessarily constrained thereto by the Canons and by *the letter of our most Holy Father and fellow-minister Cœlestine, Bishop of the Church of the Romans.*" The decrees of the Council are signed in the first place by the Pontiff's president and legates. Finally, the decrees are confirmed by the Pope.

Could the office of Supreme Governor and Supreme Teacher of the Church be more plainly exercised? The assembled Fathers declare that Peter "always lives and exercises judgment in his successors." (Act. iii.) In this they do but repeat in a new form what the Council of Arles had said more than a century earlier. Rome is called "the place in which the Apostles (Peter and Paul) continually sit in judgment."

All this is done one thousand five hundred and fifty years ago, in one of the undisputed General Councils, composed of Bishops nearly all from the East; some four hundred and fifty years before the Greeks separated from the Church, and but one hundred years after the first General Council of the Church had been held at Nice.

4. The Council of Chalcedon, convoked in 451, bears still more striking evidence to the Supremacy of the Pope.

The heresy of Eutyches broke out in the East. A Synod at Constantinople, presided over by its Bishop, Flavian, condemned and deposed Eutyches. He appealed to Pope Leo the Great. The Pope having examined the acts of the Synod confirmed the sentence passed on Eutyches.

Dioscorus, Patriarch of Alexandria, sympathizing with the teaching of Eutyches, used influence at the Imperial Court of Constantinople to have a General Council called. This was done, and Pope Leo was invited to send Legates. Dioscorus presided. His proceedings were so uncanonical and outrageous that the Council bears the evil title of the

Robber-Synod. Its decrees, though confirmed by the Emperor Theodosius II., were rejected by Pope Leo, who also annulled its acts.

The accession of Marcian to the Imperial Throne brought better times. Marcian, in conjunction with the Western Emperor Valentinian III., summoned, with the consent of Pope Leo, a General Council. It met in October, 451, at Chalcedon. There were about six hundred Bishops present, the greater number of them being Easterns.

As they themselves say in their Synodal Letter, Pope Leo "*presided as Head over the members, in those who hold his place,*" that is, His Legates. These were Bishops Paschasinus and Lucentius, together with Boniface and Basilius, priests. In the third session of the Council they announced that Pope Leo "*ordered them to preside over the Council in the place of himself.*" Paschasinus subscribes as presiding over the Synod in the place of "*the most blessed and Apostolic Leo, of the city of Rome, Bishop of the Universal Church*"; and Lucentius as "*Vicar of the most blessed and Apostolic man, Leo, Bishop of the whole Church.*"

In the first session, the Legate Paschasinus declared: "We have instructions from the most blessed and Apostolic Pope of the City of Rome, *the Head of all the Churches*, by which his Apostleship has thought fit to enjoin, that Dioscorus, Archbishop of Alexandria, shall not sit with us, but be put on his defence."

Among the charges made, Lucentius, another Legate, narrates that Dioscorus "*dared to hold a Council without the authority of the Apostolic See, which had never been done nor was it lawful to do.*" Dioscorus was found guilty of the charges, and was formally deposed in the third session.

The sentence of deposition thus terminates: "Whereupon Leo, the most holy and blessed Archbishop of the greater and elder Rome, has, by the agency of ourselves (the Legates) and the present Synod, in conjunction with the thrice blessed and all-honored Peter, who is the Rock and Foundation of the Catholic Church and the Basis of the

orthodox faith, deprived him (Dioscorus) of the Episcopal dignity and every priestly function. Accordingly, this holy and great Synod decrees the provisions of the Canons against the aforesaid Dioscorus."

Beginning with Anatolius, Archbishop of Constantinople, the assembled bishops gave their assent, "agreeing in all things with the Apostolic See."

In the second session the Dogmatic Letter of Pope Leo, addressed to Flavian, Archbishop of Constantinople, which Dioscorus would not have read in the Robber Council, was communicated to the Fathers. It contains an elaborate statement of the doctrine of the Incarnation. In its entirety it was received with acclamation by the assembled Prelates, who on hearing it exclaimed: "*This is the faith of the Apostles. We all believe this. The orthodox believe this. Anathema to him who does not believe this. Peter has spoken thus, by the mouth of Leo.*"

In the fourth session this letter is formally approved. It had been shewn by the Council to be in agreement with the explicit teaching of Holy Church. The Bishop's signatures were needed, not to confirm the doctrine, but to make a stronger barrier against the spread of the teaching of Eutyches.

Against this Eutychean heresy the Council drew up a dogmatic formula which was adopted in the fifth session. And this ended what may be called the doctrinal work of the Synod. That of passing disciplinary canons ensued. By the end of the fourteenth session the Papal Legates and more than two-thirds of the Bishops had withdrawn and dispersed.

Anatolius, Archbishop of Constantinople, availed himself of the opportunity and introduced in the next session the notorious 28th Canon. By it the See of Constantinople was not to have merely "the pre-eminence of honor" assigned to it by the 6th Canon of the Second General Council held at Constantinople, but also supreme jurisdiction over Pontus and Asia.

The small minority of the Bishops remaining passed the Canon. "It claims," says Milman, the Protestant historian, "only the subscription of a hundred and fifty prelates, and those chiefly of the diocese of Constantinople."

The Council by Synodal Letter, as well as the Emperor Marcian by private letter, ask of Pope Leo his confirmation of the Decrees and Canons, the latter asserting that "the whole authority and validity of its decrees depended on his sanction and confirmation." Anatolius expresses the same in almost similar words. The Synodal Letter says: "We beg of you, therefore, to honor with your sanction our judgment; and as we have contributed our harmonious agreement with the Head in all good things, so let your Supremacy deal, as is becoming, with your children."

Pope Leo, by a circular letter of March 21, 453, confirmed the definition of faith made by the Council. But the 28th Canon the Pope refused to ratify, as being in opposition to the Canons of the First Council of Nice.

Writing to the Emperor Marcian, the Pope says, concerning Anatolius of Constantinople and this Canon: "Let the foresaid Bishop be content that through the assistance of your piety *and by my favor he holds the Episcopal See* of such a city, *which, however, he cannot make an Apostolic See.*" (Ep. civ.)

And on the same question the Pope writes to the Empress Pulcheria: "All decrees, then, of Episcopal Councils which contravene the regulations contained in the Canons of Nice, we, seconded by your faithful piety, *make void, and by the authority of Blessed Peter the Apostle, by one general censure, we invalidate them.*" (Ep. cv., 3.)

This confirmation of the decisions and decrees of Synods by the Pope, as necessary before they can be binding on the Church, is seen in the first General Council held at Nice. The Bishops, in their Synodal Letter to Pope Sylvester, ask that their decisions might be confirmed by his agreement.

This principle was so well known and recognized that Pope Nicholas I., at the time of the Photian Schism, wrote: "In Universal Councils no act, as you know, is valid, or is to

be received, but what the See of S. Peter has approved; and, on the other hand, whatever she alone has rejected, that only is rejected."

It is impossible to an unprejudiced mind to follow the dealings of Pope Leo the Great throughout the Council of Chalcedon without realizing the full action of his supreme power of "*Ecumenical Archbishop and Patriarch*," as he is called in the libellus of Ischyron read in the Council. He rests his authority on being the successor of S. Peter, to whom it had been committed by Christ; the Fathers endorse it.

5. The Bishops of the Province of Tarragona in Spain held their Council in 460. They write to Pope Hilary: "Even though," say they, "no necessity of ecclesiastical discipline had supervened, we might indeed have had recourse to *that privilege of your See*, whereby the keys, having been received after the resurrection of the Saviour, the individual preaching of the most blessed Peter had for its object the enlightening of all men throughout the whole world; *the Supremacy of whose Vicar, as it is eminent, so is it to be feared and loved by all*. Accordingly, we, adoring in you the God whom you serve blamelessly, have recourse to the Faith commended by the Apostle; *thence seeking for answers whence nothing by error, nothing by presumption, but all with Pontifical deliberation is prescribed*. These things being so, there is, however, amongst us a false brother whose presumption, as it can no longer be passed over in silence, so also does the urgency of the future judgment compel us to speak. . . . [They state their complaints against Silvanus, and add]: . . . As therefore these acts of presumption, which divide unity, which make a schism, ought to be speedily met, we ask of *your See that we be instructed, by your Apostolic directions*, as to what you would have be observed in this matter. . . . It will assuredly be your triumph, *if in the time of your Apostleship the Catholic Church hears that the Chair of Peter prevails*, if the fresh seeds of the tares be extirpated." (See Faith of Catholics, vol. ii., p. 99.)

6. A council was convened at Rome by Pope Gelasius in the year 494. It asserts: "Though all the Catholic churches throughout the world be but one bridal chamber of Christ, yet *the Holy Roman Catholic and Apostolic Church has been preferred to the rest by no decrees of a Council, but has obtained the Primacy by the Evangelic Voice of our Lord and Saviour, Himself* saying, 'Thou art Peter and upon this Rock I build my Church,' etc. . . . Then the decree goes on to affirm: "First, therefore, is the Roman Church, *the See of Peter the Apostle, 'not having spot or wrinkle or any such thing.'* But, second, is the See consecrated at Alexandria in the name of blessed Peter, by Mark, his disciple and Evangelist, who was sent by Peter the Apostle into Egypt, taught the word of truth and consummated a glorious martyrdom. And, third, is the See of Antioch held in honor in the name of the same most blessed Apostle Peter, because that he dwelt there before he came to Rome, and there first the name of the new people of the Christians arose." (Gelas. Col. 1261.) In their acclamations at the close of this Council the Bishops called Pope Gelasius "The Vicar of Christ."

These assemblies of Bishops referred to in this section represent all the countries in Eastern Europe, Western Asia, North Africa, Italy and Spain. These Councils speak in the beginning, in the middle, and at the end of the fifth century.

They recognize, publish and bow to the Supreme Authority of the Roman Pontiff over the Universal Church. They make no protest against the prerogatives and rights claimed by the Pope; on the contrary, they accept them as living traditions. They regard the Apostolic See as the center of communion of the Christian Church, and the center of the Orthodox Faith. They admit all these claims, not as concessions made by the Church, but as divinely instituted in blessed Peter by the Lord Jesus Christ.

iii. The Voice of the Popes in the 5th Century.—St. Anastasius, who was Pope when the century opened, writes: "Care shall not be wanting on my part to guard the

faith of the Gospel as regards my peoples, and to visit by letter as far as I am able the parts of my body throughout the different regions of the earth." (Ep. i. ad Joan. Hieros.)

His successor, St. Innocent I., in like manner writes: "Who is ignorant that what was *delivered to the Roman Church by Peter the Prince of the Apostles, and is even now preserved, ought to be observed by all*; nor anything be superinduced or introduced which has not that authority, or which may seem to derive its pattern elsewhere." (Ep. ad Decentium xxv. n. 2.)

2. Pope Zosimus, the next in succession, writes: "Although *the tradition of the Fathers has assigned so great an authority to the Apostolic See, that no one should dare to dispute about a judgment given by it*, and that See, by Canons and regulations, has kept to this; and the discipline of the Church, in the laws which it yet follows, still pays to the name of Peter, from whom that See descends, the reverence due; for canonical antiquity, by universal consent, willed that so great a power should belong to that Apostle, a power also derived from the actual promise of Christ our God, that it should be his to loose what was bound, and to bind what was loosed, an equal state of power being bestowed upon those who, by his will, should be found worthy to inherit his See, for he has both charge of all the Churches, and especially of this wherein he sat. . . . You are not ignorant that we rule over his place, and are in possession also of the authority of his name." (Ep. xi. ad Afros.)

3. The next occupant of the Roman See, St. Boniface I., writes: "The institution of the Universal Church took its beginning from *the honor bestowed on blessed Peter, in whom its government and headship reside. For from him as its source did ecclesiastical discipline flow over all the Churches*, when the culture of religion had begun to make progress. The precepts of the Synod of Nice bear no other testimony; insomuch that *that Synod did not attempt to make any regulations in his regard, as it saw that nothing could be conferred that was superior to his*

own dignity; it knew, in fine, that everything had been bestowed on him by the word of the Lord. It is, therefore, certain that this Church is to the churches spread over the whole world as the head is to its own members; from which Church who so has cut himself off becomes an alien from the Christian Religion." (Ep. xiv. Epis. Thess.)

4. Pope S. Cœlestine, the next in succession, writes to the Bishops of Illyrium: "We in a special manner are constrained by our charge which regards all men, *we, on whom Christ has in the person of holy Peter the Apostle, when he gave him the keys to open and to shut, imposed as a necessity to be engaged about all men.*" (Ep. iii.)

5. Pope S. Xystus III., the successor of S. Cœlestine, writes to John, Patriarch of Antioch, who rebelled as a Schismatic against Pope and Council, but afterwards returned to Catholic unity: "You have learned by the result of this present business what it is to agree in sentiment with us. *The blessed Apostle Peter, in his successors, has transmitted what he received.* Who would separate himself from his doctrine, whom the Master Himself declared to be the first among the Apostles?" (Ep. vi.)

6. Pope S. Leo the Great succeeded as Pontiff S. Xystus. Leo's sermons, letters and acts, superabound in teachings of this kind. On the occasion of appointing the Bishop of Thessalonica Patriarch over the ten Metropolitans of Eastern Illyricum, S. Leo says: "And whereas *our care is extended throughout all the Churches—this being required of us by the Lord, who committed the Primacy of the Apostolic dignity to the most blessed Apostle Peter, in reward of his faith, establishing the Universal Church on the solidity of him, the foundation—we associate in that necessary solicitude which we feel, those who are joined with us in the charity of (episcopal) fellowship.* Wherefore, following the example of those whose memory is venerable to us, *we have committed to our brother and fellow-bishop, Anastasius, to act in our stead;*

and we have enjoined him to be watchful that nothing unlawful be attempted by any one; to whom that your friendliness be, in things pertaining to ecclesiastical discipline, *obedient, we admonish you. For obedience will not be so much rendered to him as to us, who are known, in our solicitude, to have given him this commission throughout those provinces.*" (Ep. v.)

The authority and zeal in this letter characterize all Pope Leo's deeds and writings. The Protestant historian, Dean Milman, in his History of Latin Christianity, admits that "the Pontificate of Leo the Great is one of the epochs of Latin, or rather of universal Christianity. . . . On the throne of Rome alone, of all the greater Sees, did religion maintain its majesty, its sanctity, its piety; and if it demanded undue deference, the world would not be rigidly inclined to question pretensions supported as well by such conscientious power as by such singular and unimpeachable virtue, and such inestimable benefits conferred on Rome, on the Empire, on civilization. . . . Supremacy, held by so firm and vigorous a hand as that of Leo, might seem almost necessary to Christendom." (Book ii. c. 4.)

7. We have cited from the Popes who successively occupied the chair of S. Peter in the first half of the fifth century. The latter half affords similar testimony from the succeeding Popes. They speak as men "having authority."

And lest the reader may be wearied, suffice it to quote the words of S. Gelasius, who sat on the chair of Peter in the last decade of the fifth century:

"Wherefore, then," asks Pope Gelasius, "is the Lord's discourse so frequently directed to Peter? Was it that the rest of the holy and blessed Apostles were not clothed with like virtue? Who dare assert this? No, but that, by a *Head being constituted, the occasion of schism might be removed*; and that the compact bond of the Body of Christ, thus uniformly tending, by the fellowship of a most glorious love, to one Head, might be shewn to be one." . . .

"For which cause our forefathers . . . referred to that

Chair wherein the Prince of the Apostles (Peter) had sat, the derived origin of their priesthood, seeking thence the weightiest buttresses to give firmness to their own solid structures, that by this spectacle it may be manifest to all men that the Church of Christ is truly one throughout, and indivisible. . . .

“There were assuredly twelve Apostles, endowed with equal merits and equal dignity; and whereas, they all shone equally with spiritual light, yet was it Christ’s will that one amongst them should be the Ruler, and him, by an admirable dispensation, did He guide to Rome, the queen of nations, that in the principal city, He might direct that first and principal (Apostle) Peter. And there, as he shone conspicuous for power of doctrine, so also, made glorious by the shedding of his blood, does he repose in a place of everlasting rest, *granting to the See which he himself blessed, that it be, according to the Lord’s promise, never overcome by the gates of hell*, and that it be the safest harbor for all who are tempest-tossed. In that harbor whosoever shall have reposed, shall enjoy a blessed and eternal place of safety; whereas he that shall have despised it, it is for him to see to it what kind of excuses he will plead at the day of judgment.” (Faith of Catholics, vol. ii., p. 101–2.)

Again, in his epistle to the Bishops of Dardania, Pope Gelasius writes: “*The first See both confirms every Synod by its own authority, and guards by its continuous rule, by reason of its supremacy, which, received by the Apostle Peter from the mouth of the Lord, the Church nevertheless sanctioning, it both always has held and retains.* . . . We will not pass over in silence what every Church throughout the world knows, that the See of the Blessed Apostle Peter has the right to absolve from what has been bound by the sentence of any prelates whatsoever, in that *it has the right of judging of the whole Church; neither is it lawful for any one to pass judgment on its judgment*, seeing that the canons have willed that it may be appealed to from any part of the world, but that from it no one be permitted to appeal.” (Ep. xiii.)

In a commentary on this letter which appears in the Protestant Work, ("Smith & Wace's Dictionary of Christian Biography and Literature,") it is said: "In the address of Pope Gelasius 'to the Bishops of Dardania,' he enlarges on its being the function of the Roman See, not only to carry out the decisions of Synods, but even to give such decisions their whole authority. Nay, the purpose of Synods is spoken of as being simply to express the assent of the Church at large to what the Pope had already decreed, and what was therefore already binding. This, he says, had been the case at Chalcedon. Further instances are alleged of Popes having, on their own mere authority, reversed the decisions of Synods, absolved those whom Synods had condemned, and condemned those whom Synods had absolved. The cases of Athanasius and Chrysostom are cited as examples of the exercise of such power. Lastly, any claim of Constantinople, contemptuously spoken of as in the diocese of Heraclea, to be exempt from the judgment of 'The First See,' is put aside as absurd, since 'the power of a secular kingdom is one thing, the distribution of ecclesiastical dignities another.'" (p. 619.)

8. It is manifest from these extracts, purposely made few in number and selected from the writings of the Popes in the fifth century, that they claimed as matter of living tradition known to all, and asserted that they had supreme and universal authority in the whole Church. They rest this authority on divine right in the promise made by our Lord Jesus Christ to the most Blessed Peter. They confirm their claim by constant reference to Councils and to the general acceptance of the Christian world.

Neander, the Protestant ecclesiastical historian, commenting on the reply of Pope Innocent to the Council of Carthage in 416, passes this judgment: "In the minds of the Roman Pontiffs we perceive the beginning already to develop itself more clearly and distinctly, that to them, as the successors and representatives of the Apostle Peter,

belonged the sovereign guidance of the whole world. . . . It is impossible to doubt as to what the Popes, even as early as the fifth century, believed themselves to be, or would fain be, in relation to the rest of the Church, after having once listened to the language which they themselves hold on the subject." (Vol. iii., p. 241, Bohn's Trans.)

This is stated even more pointedly by the well-known Protestant, Barrow, in his Treatise on the Pope's Supremacy. Referring to the *apostolic confirmation* given by Popes to the election of bishops and metropolitans, Barrow says: "Pope Leo I. saith that Anatolius of Constantinople did 'by favor of his assent obtain the bishoprick of Constantinople.' The same Pope is alleged as having confirmed Maximus of Antioch. The same did write to the Bishop of Thessalonica, his Vicar, that he should 'confirm the elections of bishops by his authority.' He also confirmed Donatus an African bishop: 'We will that Donatus preside over the Lord's flock, upon condition that he remember to send us an account of his faith.' Also Gregory I. doth complain of it as an inordinate act, that a bishop of Salonæ was 'ordained without his knowledge.' Pope Damasus did confirm the ordination of Peter Alexandrinus: 'The Alexandrians,' saith Sozomen, 'did render the churches to Peter, being returned to Rome with the letters of Damasus, which confirmed both the Nicene decrees and his ordination.'" (Suppos. VI., vi.)

Again, Barrow writes on the *appointment of Vicars Apostolic of the Pope*: "Thus did Pope Cœlestine constitute Cyril in his room. Pope Leo appointed Anatolius of Constantinople. Pope Felix, Acacius of Constantinople. Pope Hormisdas, Epiphanius of Constantinople. Pope Simplicius to Zeno of Seville: 'We thought it convenient you should be held up by the Vicariate authority of our See.' So did Siricius and his successors constitute the bishops of Thessalonica to be their Vicars in the diocese of Illyricum, wherein, being then a member of the Western Empire, they had caught a special jurisdiction; to which Pope Leo did refer in those words, which sometimes are

impertinently alleged with reference to all bishops, but concern only Anastasius, Bishop of Thessalonica: 'We have intrusted thy charity to be in our stead, so that thou art called into part of the solicitude, not into plentitude of the authority.' So did Pope Zosimus bestow a like pretence of vicarious power upon the bishop of Arles, which city was the seat of the temporal Exarch in Gaul. So to the bishop of Justiniana Prima, in Bulgaria (or Dardania Europœa) the like privilege was granted." (Suppos. VI., x.)

And on the question of *final appeal to the Pope of Rome as successor to S. Peter and the Head of the Church*, which the Council of Sardica had formally acknowledged in its decrees, A. D. 343, Barrow gives the following instances: "Thus did Marcion go to Rome and sue for admission to communion there. So Fortunatus and Flicissimus in S. Cyprian, being condemned in Afric, did fly to Rome for shelter; of which absurdity S. Cyprian doth so complain. So likewise Martianus and Basilidis, in S. Cyprian, being outed of their Sees for having lapsed from the Christian profession, did fly to Stephen (the Pope) for succor to be restored. Maximus, the Cynic, went to Rome to get a confirmation of his election at Constantinople. So Marcellus, being rejected for heterodoxy, went thither to get attention for his orthodoxy, of which S. Basil complaineth. So Aparius, being condemned in Afric for his crimes, did appeal to Rome. And on the the other side, Athanasius being with great partiality condemned by the Synod of Tyre; Paulus and other bishops being extruded from their Sees for orthodoxy; S. Chrysostom being condemned and expelled by Theophilus and his accomplices; Flavianus being deposed by Dioscorus and the Ephesine Synod; Theoderet, being condemned by the same: did cry out for help to Rome. Chelidonius, bishop of Resanon, being deposed by Hilarius of Arles for crimes, did fly to Pope Leo. Ignatius, patriarch of Constantinople, being extruded from his See by Photius, did complain to the Pope." (Suppos. V., x.)

On the point of appeals to Rome, the Protestant Dean Milman avows that the two Canons of Sardica do establish

"a general right of appeal from all parts of Christendom to Rome." (Hist. of Lat. Christ, Bk. ii., c. 4.) But appeals are made to superior authority; and by the early laws of the Church, there was no appeal from one Patriarchate to another; therefore the appeal to Rome was to a Supreme authority.

Barrow, Neander, Milman, as historians, cannot conceal the undeniable fact of the exercise of universal power by the Popes over the Church as early as the fourth and fifth centuries. But instead of realizing that this was but natural, as soon as the Church was freed from persecution, and could follow the law of growth by developing her Apostolate *divinely instituted* in Peter, and her Corporate Episcopate *divinely instituted* in the College of Apostles, these Protestant eminent writers do but see *usurpation* on the part of the Popes.

The exercise of the Papal Supremacy at this early period is admitted not only by Church writers like those cited, but also by secular historians like Hallam. Let the judicious reader see whether the Divine Institution of the Papacy is not the only solid and true explanation of these facts.

iv. Testimony from the Greek Schism.—To the historical evidence for the recognized divine institution of the Supremacy of the Pope in the fifth century, it is well to add the doctrinal definition gradually evolved by the development of the Greek schism.

It is not usual for General Councils to make definitions of faith, unless some doctrine has been assailed, misrepresented or denied. Now, as a matter of fact, for the first nine centuries no heretic made a direct attack upon the doctrine of Papal Supremacy. There was therefore no need of definition. But when the Photian schism in the middle of the ninth century begot a denial of the Visible Headship of the Church, she, in her Eighth General Council, in 869, exacted a declaration of faith on this point. And this led later to formal definitions concerning the Supremacy of the Pope.

1. At Ephesus and at Chalcedon we have seen how the assembled Bishops treated the successor of S. Peter in the Chair of Rome as the "Universal Bishop of the whole Church."

The definitions made by these Councils against Nestorianism and Eutychianism did not unfortunately crush these heresies. They formed two sects which rapidly spread in the East. Early in the next century, 516, there seemed to be hope of reconciling one of the Sects, (the Eutychians, otherwise called Monophysites,) and of healing the Acacian schism lately formed.

To bring about submission and reconciliation, an appeal was made to Pope Hormisdas by the clergy of the East. They address their letter "*To the most holy and blessed Patriarch of the whole earth, Hormisdas, holding the See of Peter, Prince of the Apostles.*" And in their communication they say: "*Since Christ our God has appointed you Chief Pastor, and Teacher, and Physician of souls, we beseech you, therefore, most Blessed Father, to arise and condole with the Body torn to pieces, for you are the Head of all, and avenge the Faith despised, the Canons trodden under foot, the Fathers blasphemed. The Flock itself comes forward to recognize its own Shepherd in you, its true Pastor and Doctor, to whom the care of the Sheep is intrusted for their Salvation.*" (Labbe, Tom. V. p. 598; Mansi, Tom. viii. p. 424.)

In consequence, Pope Hormisdas sent a deputation to Constantinople bearing a profession of Faith, with a promise of allegiance. This is known as "The Formula of Pope Hormisdas."

Therein it is declared: "Wherefore the sentence of our Lord Jesus Christ cannot be set aside, in which He says: 'Thou art Peter and upon this Rock will I build My Church,' etc. The above words are confirmed in their results, *for in the Apostolic See religion has always been preserved without spot.* Anxious, therefore, not to be severed from this hope and faith, and following in all things the constitutions of the Fathers, we anathematize all heretics. . . .

We receive and approve all the encyclical letters of Pope Leo which he wrote concerning the Christian religion. Whence, as we have said before, *following in all things the Apostolic See, and professing all its decrees, we hope that we may deserve to be in the one communion with you which the Apostolic See proclaims, in which is the entire and true solidity of the Christian Religion.* We promise, also, that the names of those *who are cut off from the Communion of the Catholic Church, that is, not consentient with the Apostolic See,* shall not be recited during the Sacred Mysteries."

This profession of faith was signed in 519 by the Emperor, by the Patriarchs, by the bishops, who returned to Catholic unity. Therein it is clearly asserted that the Supreme authority of the Roman Pontiff rests on the promise of Christ, that it is incumbent upon every Christian to be united with the Apostolic See, and that all who are not in communion with the Roman Church are cut off from the Communion of the Catholic Church.

This was the Faith embedded in the mind and acts of the United East and West.

2. When the Imperial seat of Government was transferred to Constantinople this city was a simple bishopric. But with its new honors it grew ambitious and aspired to be a Patriarchate, as is shown by the 6th Canon of the Second General Council in 381. Seventy years later, at the Council of Ephesus, Anatolius of Constantinople, with some one hundred and fifty bishops, a fourth part of the assembled fathers, drew up and subscribed the 28th Canon, giving to Constantinople authority over the Patriarchates of Alexandria, Antioch and Jerusalem. By the end of the sixth century, beginning with John the Faster, the Patriarch of Constantinople assumed the title of "Ecumenical, or Universal Bishop." A century later, the Canons enacted by the Synod in Trullo, held at Constantinople, clearly manifest enmity against Rome and covertly insinuate the independence of the East, in matters of discipline.

The Roman Pontiffs, instinct with faith, foresaw in these ambitious attempts the elements of schism, and accordingly

resisted them. The Sixth Canon of Constantinople, assigning pre-eminence of honor to Constantinople after Rome, was ignored by the Popes until 1215, when the Latin Patriarchate was established at Constantinople. Then the Fourth Council of Lateran, under Innocent III., accorded the privilege. And as to the 28th Canon of Chalcedon, neither Pope Leo nor any of his successors ever confirmed it.

The pride and ambition of the Bishops of Constantinople, inflamed by the Imperial Court, at length produced their fruits, and brought matters to a heading in the year 858.

Photius, a man of much learning but of unscrupulous character, was then uncanonically consecrated bishop and usurped the See of Constantinople, from which its lawful Bishop, Ignatius, had been exiled by the Imperial Court for resisting the conduct of some of its members.

The Emperor Michael sought the approbation of Pope Nicholas I. for Photius. This the Pope not only refused, but he also condemned the treatment of Bishop Ignatius, and the usurpation of Photius. In the same year the Pope passed sentence of deposition and degradation from the clerical rank on Photius.

The latter contumaciously retained the See, convoked a Synod in the Imperial City, and pronounced sentence of deposition and excommunication on the Pope. Later, Photius published an Encyclical containing a long list of charges against the Western Church.

Shortly afterwards, Photius was ejected by the new Emperor Basil, Ignatius was restored to his See, and Pope Hadrian II., who had succeeded Nicholas, labored with zeal to heal the schism.

The Eighth General Council was convoked for this purpose at Constantinople in 869. The excommunication of Photius by the Pope was recognized.

Each of the Bishops, before taking his seat in the Council, signed the Formula of Hormisdas, given above; and thus were East and West united in the profession of *belief concerning the supremacy and universal authority of the Roman Pontiff*.

The schism was for the moment healed. It unfortunately broke out again and again; and it was finally consummated by Michael Cerularius, Patriarch of Constantinople, in 1052. Several efforts have since been made to heal the rent, but without lasting success.

3. Two of these efforts culminated in convoking two General Councils, the one at Lyons in 1274, the other at Florence in 1439, by Pope Gregory X. and by Pope Eugenius IV., respectively.

The Formula of Faith subscribed by the Latin and Greek Bishops and by the Greek Emperor, Michael Palæologus, at the Council of Lyons, contained these words: "*The Holy Roman Church holds supreme and full primacy and headship over the whole Catholic Church, which she truly and humbly acknowledges herself to have received from the Lord Himself, in the person of Blessed Peter, the Prince and Head of the Apostles, whose successor is the Roman Pontiff, with the plenitude of power. And as before all others she is bound to defend the truth, so also if any questions arise concerning the faith, they ought by her judgment to be defined.* . . . By mouth and heart we confess that which the sacred and holy Roman Church truly holds, and faithfully teaches and preaches."

At the Council of Florence the assembled Fathers, both Greek and Latin, defined "*That the Holy Apostolic See and the Roman Bishop hold the Primacy over all the world; that the Roman Pontiff is the successor of Blessed Peter, the Prince of the Apostles, the true Vicar of Christ, the Head of the whole Church, and the Father and Teacher of all Christians; and that to him, in the person of Blessed Peter, was committed by our Lord Jesus Christ the full power of feeding, directing and governing the Universal Church, as also is contained in the Acts of Œcumenical Councils and in the sacred Canons.*"

Though the union created by the Council of Lyons lasted hardly six years, and that effected by the Council of Florence not more than four years, yet the Formula of Hormisdas,

signed, it is said, in all, by some 2,500 Bishops; the Formula of Faith, signed at the Council of Lyons; and the dogmatic definition formulated and promulgated by the united Greek and Latin Fathers, assembled in General Council at Florence under the presidency of Eugene IV., will ever remain as the explicit declarations of the adhesion of East and West to the divinely appointed Supremacy of the Roman Pontiff, as successor of S. Peter, over the whole Church of God.

4. The Vatican Council of 1870, in its Dogmatic Constitution on the Church of Christ, defines: (1) "That Blessed Peter the Apostle was appointed the Prince of the Apostles, the Visible Head of the whole Church Militant, and that he received directly and immediately from our Lord Jesus Christ a primacy, not only of honor, but also of true and proper jurisdiction. (2) That it is by the institution of Christ the Lord, or by divine right, that Blessed Peter should have a perpetual line of successors in the Primacy over the Universal Church, and that the Roman Pontiff is the successor of Blessed Peter in this primacy. (3) That the Roman Pontiff has the office, not merely of inspection, but full and supreme jurisdiction over the Universal Church, not only in things which belong to faith and morals, but also in those which relate to the discipline and government of the Church spread throughout the world; that he possesses not the principal part, but the fulness of this supreme power; that this power is ordinary and immediate, both over each and all the Churches, and over each and all the Pastors and the faithful. (4) That the Roman Pontiff, when he speaks *ex cathedra*, that is, when, in discharge of his supreme office of Pastor and Doctor of all Christians, by virtue of his supreme Apostolic Authority, he defines a doctrine regarding faith or morals to be held by the Universal Church, by the divine assistance promised to him in Blessed Peter, is possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are irreformable of themselves and not from the consent of the Church."

5. To sum up the "Witness of History to the Papacy." It is patent, *first*, that as early as the fifth century the Supremacy of the Pope, as Governor and Teacher of the Universal Church, for unity of faith and of communion was taught by the bishops and ecclesiastical writers; was claimed and acted on by the Popes; was accepted in its fulness by General and Provincial Councils; and was appealed to as final in its decisions by pastors and people from every part of the Church. *Secondly*, that such Supreme Authority in government and in teaching over the whole Church was held to be, not by concession of the Church nor by usurpation on the part of the Popes, but by Divine right, having been instituted by Our Lord Jesus Christ in the person of Blessed Peter; and that it was perpetuated in the Roman Pontiff, the successor of S. Peter in the Apostolic See of Rome.

The Greek schism caused a dogmatic definition of the supremacy of the Pope by the assembled Episcopate of the whole Church at Florence, which confirmed and more explicitly stated the doctrines enunciated in the "Formula of Hormisdas" and in the Profession of Faith at the Synod of Lyons.

The Vatican Council re-affirms the definition of Florence and states more explicitly the nature of the universal jurisdiction of the Pope, and the unerring character of his office as Universal Doctor or Teacher.

It needs but ordinary observation to see that no fundamental change is made in the declarations of Pope Hormisdas in 519, of the Council of Lyons in 1274, of the Council of Florence in 1439, of the Council of the Vatican in 1870. More definiteness alone is given to the definitions of the rights and prerogatives of the Sovereign Pontiff.

CHAPTER V.

THE PAPACY A DOCTRINAL TEST.

i. The Arm of Unity.—While the Apostles were yet living there were turbulent, unruly spirits that revolted against the authority and the teaching of these pastors, and thus produced schisms and heresies. The first centuries of the Church's existence witnessed the formation of several sects, each holding some of the Gospel truth, and therefore claiming to call themselves Christians. But they possessed neither divine authority to teach, nor had they the faith once delivered to the Saints.

Against these the Church made war; and her teachers were ever proclaiming the organic and therefore indestructible unity of the Church.

1. S. Irenæus, writing before the end of the second century, thus speaks in his great work "Against Heresies:" "The Church, though spread over the whole world, to the earth's boundaries, having received both from the Apostles and their disciples, the faith; . . . having, as I have said received that preaching and this faith, the Church, though spread over the whole world, guards it sedulously as though *dwelling in one house*; and these truths she uniformly holds, as having but *one soul*, and *one* and the same *heart*; and these she proclaims and teaches, and hands down, uniformly, as though she had but *one mouth*. For though throughout the world the languages are various, still the force of the tradition is *one and the same*. And neither do the churches founded in Germany, nor those in Spain, in Gaul, in the East, in Egypt, in Africa, nor in the regions in the middle of the earth, believe or deliver a different faith; but as God's handiwork, the sun, is one and the same throughout the universe, so the preaching of the truth shines everywhere, and enlightens all men that wish to come to the knowledge of the truth." (Adv. Hæres., Book i., c. 10.)

2. S. Cyprian, struggling against the Novatians, writes, in the middle of the third century: "The Lord saith 'I and the Father are one'; and again, of the Father, the Son and the Holy Ghost, it is written: 'and these three are one'; and does any think *that oneness, thus proceeding from the divine immutability, and cohering in heavenly sacraments, admits of being sundered in the Church, and split by the divorce of antagonist wills?* He who holds *not this unity* holds not the law of God, holds not the faith of Father and Son, holds not the truth unto salvation. This *sacrament of unity*, this bond of concord inseparably cohering, is signified in the place in the Gospel where the coat of Our Lord Jesus Christ is in no wise parted nor cut." (S. Cyprian, De Un. Ecc. 5, 6.)

In the same treatise the Saint continues: "There is one God and one Christ, and His *Church one*, and the Faith one, and a *people joined in solid oneness of body by a cementing concord*. *Unity cannot be sundered, nor can one body be divided by a dissolution of its structure, nor be cast piecemeal abroad with vitals torn and lacerated.*" (De Un., n. 19.)

3. S. Augustine, in the early part of the fifth century, follows the same plan when opposing the Donatists. He argues: "The question between us undoubtedly is, where is the Church? Whether with us or with the Donatists? *That Church assuredly is one, which our ancestors called the Catholic*, that they might show, by the name itself, that it is throughout the whole. . . . But this Church is the Body of Christ, as the Apostle says, 'for His Body which is the Church.' Whence assuredly, it is manifest, that he who is not in the members of Christ cannot have Christian salvation. Now, the members of Christ are *united to each other by the charity of unity, and, by the same, cohere to their own Head, which is Christ Jesus.*" (De Unit. Ecc. n. 2.)

Here are three instances of three great champions fighting for the Faith and for the Church in the earliest ages. Each insists on the inseparable, essential and indestructible unity of the Kingdom of Christ.

ii. The Arm of the Apostolate.—To have any easy visible evidence of being in the one true Church, each of these great champions insists on communion with the Roman Church, the See of Peter as the center of unity.

1. S. Irenæus deemed it sufficient to appeal to the tradition of the *Roman Church* for confounding all heretics. He says: "But as it must take up too much time in such a volume as this to enumerate the successions of all the Churches, by pointing out that tradition, which the greatest and most ancient and most universally known Church of Rome, founded and constituted by the two most glorious Apostles, Peter and Paul, holds from the Apostles, and the faith announced to all men, which, through the successions of her Bishops, has come down to us, we confound all those who in any way, whether through pleasing themselves, or vain glory, or blindness, or perverse opinion, assemble otherwise than behooveth them. *For to this Church, on account of a more powerful principality, it is necessary that every Church, that is, the faithful everywhere, should be in communion (or should agree, 'convenire'), in which (Church) ever, by those who are on every side, has been preserved that tradition which is from the Apostles.*" Then having given the succession of the Popes down to his own day, Irenæus concludes: "By this same order, and by this same succession, both that tradition which is in the Church from the Apostles, and the preaching of the truth, have come down to us. And this is a most full demonstration that it is one and the same life-giving faith which is preserved in the Church from the Apostles and handed down in truth." (*Adv. Haer. Lib. iii. c. 3.*)

In the most unflinching way, S. Irenæus, in this passage, says that *every* Church has to agree with the Roman Church. So, then, Jerusalem, and Antioch, and Alexandria, though they could claim Apostolic origin, must of necessity, according to this Apostolic Father, conform or be in agreement with the Roman Church. And the reason assigned is her "*pre-eminent authority*," as given in Clark's *Autenticene*

Library, (or, "her more powerful headship;" or, "her more powerful supremacy;" or, "her more powerful, absolute sway;" as other modern critics have rendered "propter pontentiorum principatatem.")

2. S. Cyprian writes to the Lapsed, saying: "Our Lord, whose precepts and warnings we ought to observe, determining the honor of a Bishop and the ordering of His own Church, speaks in the Gospel and says to *Peter*: '*I say unto thee, thou art Peter, etc.*' Thence the ordination of Bishops and the ordering of the Church runs down along the course of time and line of succession, so that the Church is settled upon her bishops, and every act of the Church is regulated by these same prelates." (Ep. xxxiii. 3.)

Again: "There is but one Baptism and one Holy Ghost, and one Church, founded by Christ the Lord upon Peter, through an original and principle of unity." (Ep. lxx. 5.)

He writes to Antonianus concerning his reconciliation: "I received your first letter, dearest brother, firmly upholding the concord of the Sacerdotal College and cleaving to the Catholic Church, wherein you did not communicate with Novatian, but followed my advice and agreed with Cornelius, our brother bishop, to hold one uniform course. You wrote also that I should transmit a copy of the same letter to our colleague, Cornelius, that so laying aside all anxiety, he might know that you held communion with him, that is, with the Catholic Church." (Ep. lv. i.)

And to Pope Cornelius: "After all this, they yet, in addition, having had a pseudo-Bishop ordained for them by heretics, dare to set sail and carry letters from schismatic and profane persons to the chair of Peter, and to the principal Church, whence the unity of the Priesthood took its rise, remembering not that they are the same Romans whose faith has been commended by the Apostle, to whom faithlessness can have no access." (Ep. lix., n. 18.)

3. S. Augustine, in the early part of the fifth century, pursues the same line. Against the Manichean heresy he writes: "Not to mention, therefore, this wisdom which you

Manichees do not believe to be in the Catholic Church, many other reasons there are which most justly keep me in her bosom. The agreement of peoples and nations keeps me; an authority begun with miracles, nourished with hope, increased with charity, strengthened by antiquity, keeps me; *the succession of priests from the chair itself of the Apostle Peter—unto whom the Lord after his resurrection committed His sheep to be fed—down even to the present bishop, keeps me;* finally, the name itself of the Catholic Church, keeps me—a name which, in the midst of so many heresies, this Church alone has not without cause so held possession of, as that, though all heretics would fain have themselves called ‘Catholics,’ yet to the enquiry of any stranger ‘where is the meeting of the Catholic Church held?’ no heretic would dare point out his own basilica or house.” (Cont. Ep. Fund. Man).

The same Augustine, burning with the desire to convert the Donatists, taught his flock to sing: “Come brethren, if you wish to be engrafted in the Vine, we grieve to see you lie thus cut off from it. *Number your bishops from the very chair of Peter, and in that list of Fathers trace the succession. This is the Rock against which the proud gates of hell do not prevail.*” (Psalm c. Donat. ix. 7.)

With these Donatists, S. Optatus, Bishop of Milevis, argued, about 375, in these words: “Thou canst not then deny but thou knowest that in the City of Rome, on Peter, the first was the Episcopal chair conferred, wherein might sit Peter, the Head of all the Apostles; whence also he was called Cephass, *that in that one Chair unity might be preserved by all; nor the other Apostles each contend for a distinct chair for himself, and that whosoever should set up another chair against the Single Chair, might at once be condemned as a schismatic and a sinner.* Therefore in that one chair, which is the first of the prerogatives, sat Peter first. To him succeeded Linus, etc. etc., down to Siricius, *who is at this day associated with us with whom the whole world is concordant, with us in the one bond of communion by the intercourse of letters of peace.* You who wish to claim to yourselves the holy Church, tell

us the origin of your Chair." (De Schism. Donat. lib. ii. n. 24.)

The Protestant historian, Neander, frankly admits that S. Optatus "represents the Apostle Peter as the Head of the Apostles, as the representative of the unity of the Church and of the Apostolic power, who had received the Keys of the Kingdom for the purpose of giving them to the others. . . . In the Roman Church he perceives the indestructible Cathedra Petri. This stood in the same relation to the other Episcopal Churches as the Apostle Peter stood to the rest of the Apostles. The Roman Church represents the one visible Church, the one Episcopate. There was one Apostolic power in Peter, from which the Apostolic power of the others issued forth, as it were, like so many different streams; and in like manner there is one Episcopal power in the Roman Church, from which the other Episcopal powers are but so many streams." (Hist. of Church, Bohn's Trans., vol., iii. p. 236.)

Neander might have added S. Ambrose and the Council of Aquileia held in 381 expressly describe the Roman Church as "The Head of the whole Roman world. . . . Whence flow unto all the rights of venerable communion." (Ep. xi. n. 4).

4. It is plain from the above that these illustrious Bishops, in the earliest centuries of the Church's history, regarded communion with the Bishop of Rome as an essential condition for being in the Church of Christ and for holding the true Faith. This was the test of Orthodoxy. It served also as a beacon in storms, as the following shew:

S. Ambrose, Bishop of Milan, who died in 397, was the spiritual teacher of S. Augustine. The Bishop argues on the text: "This is Peter, to whom He said, 'Thou art Peter, and upon this Rock will I build my Church.' Therefore, where Peter is, there is the Church; where the Church is there is no death, but eternal life." (In Psal. xl. Ennar.)

This same Ambrose tells us that when his brother Satyrus was shipwrecked and was cast on a shore inhabited by a

people about whose orthodoxy he was doubtful, Satyrus "called the Bishop to him, and not accounting any grace true which was not of the true faith, enquired whether the Bishop *agreed with the Catholic Bishops, that is, with the Roman Church.*" (De Excessu Frat. n. 46.)

In like manner, S. Jerome, cotemporary with S. Ambrose, just mentioned, was living in the Holy Land. Schisms were prevailing at Antioch. Being in doubt with which of the disputing Bishops he ought to remain in communion, S. Jerome writes (A. D. 376) to Pope Damasus a letter, wherein he says: "Since the East tears in pieces the Lord's coat, and foxes lay waste the Vineyard of Christ, so that among broken cisterns, which hold no water, it is difficult to understand where is the sealed fountain and the enclosed garden; *therefore have I thought that I should consult the Chair of Peter*, and the faith praised by the Apostle, thence now soliciting food for my soul. . . . Although your greatness terrifies me, yet your kindness invites me. . . . *I speak with the successor of the fisherman, with the Disciple of the Cross. I, following no leader but Christ, am united with your Blessedness; that is, with the Chair of Peter. On the Rock I know that the Church is built. Whoever eats the Lamb out of this house is profane. Whoever may not be in the Ark of Noe will perish in the deluge. . . . I know not Vitalis; Melitus I reject; I am ignorant of Paulinus. Whosoever gathereth not with thee, scattereth; that is, he who is not of Christ is of anti-Christ.*" (Ad Dam. Ep. xv.)

iv. **The Arm of Indefectible Doctrine.**—The Fathers we have cited lay, as their words shew, great stress on Unity of Faith. They point to the Apostolic See of Rome as the center of such unity. Peter, who first sat therein, "Even till this present, and always, both lives and judges in his successors." In the "Apostolic See religion has always been preserved without spot." Therein is "the solidity of the Christian religion."

So evident is "this purity of faith" in the See of Peter that the famed Anglican, Palmer, writes: "We find that the

Roman Church was zealous to maintain the true faith from the earliest period, condemning and expelling the Gnostics, Artemonites, etc. And during the Arian mania it was the bulwark of the Catholic faith." (The Church, p. vii., c. iii.) This is a wondrous avowal from a member of the Episcopalian Church of England. A predecessor of his, Bishop Bull, cites, with approbation from Rufinus, who says: "In the Church of the City of Rome, however, we do not find that this has been done (namely, adding words to the Creed, as other churches had); the reason of which I conceive is this, that *that no heresy ever had its origin there.*"

But let us hear some of the Fathers speak of Rome: "In which Church ever has been preserved that tradition which is from the Apostles;" so writes S. Irenæus of the Roman Church. And S. Cyprian says of certain schismatical and profane men who ventured to set sail for the See of Peter, that they did not reflect that the "faith of the Romans is extolled by the Apostle, to whom false faith can have no access." We have already heard S. Augustine: "Concerning this matter, two councils were sent to the Apostolic See, whence the rescripts have come; the cause is finished." Leo the Great says of his predecessors: they were men "who for so many ages have been preserved by the teaching of the Holy Spirit from any inroad of heresy." (Serm. II. in die Assump. suæ.) Elsewhere the same Leo writes: "The solidity of that faith which is perpetual; and as that which Peter believed in Christ abides for ever, so does that for ever abide which Christ instituted in Peter." The same thought made Chrysostom call Peter the "Rock of Faith."

In the Formula of Hormisdas, already given, is it said that "in the Apostolic See is the perfect and true solidity of the Christian religion;" and again, "these words 'Thou art Peter, etc.,' are proved by their effects, for in the Apostolic See the Catholic religion has ever been preserved immaculate, and the faith taught without stain." Let it be remembered, that in the Eighth General Council of the Church this Formula was signed by all the Fathers.

Pope Agatho, in his letter to Constantine IV., accepted by the Sixth General Council, says: "This is the rule of true faith which this Apostolic Church of Christ, the Spiritual Mother of your most peaceful empire, holds and defends both in prosperity and adversity, which Church by the grace of Almighty God will never be shewn to have strayed at any time from the path of Apostolic tradition, nor to have yielded ever to the perverse novelties of heretics; but what in the beginning she received from her founders, the chief of the Apostles of Christ, she retains unsullied to the end according to the divine promise of our Lord and Saviour Himself, which in the Gospel He gave to the prince of His Apostles: 'Peter, Peter, behold Satan hath desired to have you,' etc. . . . it is well known to all, that the Apostolic Pontiffs, my predecessors, have always fearlessly done."

This clear statement of the unerring faith of the Apostolic See, and of its infallible voice, is unreservedly accepted by the Fathers in Council. For their letter says: God hath given us a wise physician, even your Holiness "who firmly repelled the contagious plague of heresy by the antidotes of orthodoxy; and impartest the strength of health to the members of the Church. To thee, therefore, as the First See of the Universal Church, standing upon the firm Rock, we leave what is to be done, having read the letter of a true confession sent by your paternal Blessedness to our most religious Emperor, which we recognize as divinely written from the Supreme Head of the Apostles." (Mauri xi. §§ 239, 683.)

This Council was assembled at Constantinople, in 680, and was in great part composed of Eastern Bishops. They made Pope Agatho's letter to the Emperor their own, and received it with the acclamation "Peter hath spoken by Agatho."

The declaration of infallibility by the Pope, and its reception by the Council are the more remarkable, as in this very Council Pope Honorius is numbered among sundry heretics and is anathematized.

But, let it be borne in mind, he was not condemned for heresy. This is expressly said by Pope Leo II. who confirmed the decrees and therefore gave them their binding force. Here are his words: "We anathematize Honorius, who did not strive with energy to maintain the purity of this Apostolic Church by the teaching of the Apostles, but who permitted that this Church without spot should become stained by profane treason." Honorius had given no definition of faith, indeed he declined to do so, as the words of his own letter shew. It was an error of judgment on his part, into which he had been led by the cunning of Bishop Sergius. Not only do the letters of Honorius shew there was no definition of faith, but also that they were of a private nature and written in the interests of peace. Leo II., just referred to, writes to the Bishops of Spain on the occasion of confirming the decrees: "Honorius, who failing in the duty of his Apostolical Authority, instead of extinguishing the flame of heresy, fomented it *by neglect*."

It will be noticed that in the very passage of Pope Leo II. condemning Honorius, the Roman Church is described as "*without spot*"—"the immaculate," and "without stain" of Hormisdas.

Apart from this testimony of such great writers, we might logically have argued, the supreme authority to govern, implies the supreme power to judge and teach in matters of doctrine. And so these Fathers would pass from union with Rome for being in the True Church to union with Rome for holding the True Faith.

The prince of Catholic theologians, S. Thomas Aquinas, expresses this in a few short sentences: "For the unity of the Church, it is necessary that all the faithful agree in faith. But concerning points of faith, it happens that questions are raised by which the Church would be divided by a diversity of opinions, unless it were preserved in unity by the sentence of one. So, then, it is demanded for the preservation of the Church's unity that there be one to preside over the whole Church. Now it is plain that Christ is not wanting in necessary things to the Church which He

loved, and for which He shed His blood, since even of the Synagogue it is said by the Lord, 'what more ought I to have done for my vineyard, which I have not done.' We cannot therefore doubt that one, by the ordering of Christ, presides over the whole Church." (Contra Gent. lib. iv.)

2. Holding this doctrine, and having in mind the universal tradition of the Church from its earliest days, it is no wonder that when Bishop Fisher of Rochester, in England, was called upon in 1535, by Henry VIII. to renounce the Supremacy of the Pope, and acknowledge the supremacy of the King, the Bishop preferred martyrdom to such a procedure. His words, spoken in Convocation on that occasion, should be engraven on the heart. "We cannot," said he, "grant this unto the King, but we must renounce our unity with the See of Rome. And if there were no further matter in it than a renouncing of Clement VII., Pope thereof, then the matter were not so great; but in this we do forsake the first *four* General Councils, which none ever forsook; we renounce all canonical and ecclesiastical laws of the Church of Christ; we renounce all other Christian princes; we renounce the unity of the Christian world, and so leap out of Peter's ship to be drowned in the wave of all heresies, sects, schisms, and divisions; for the First and General Council of Nice acknowledged Silvester, the Bishop of Rome, his authority to be over them by sending their decrees to be ratified by him. The Council of Constantinople did acknowledge Pope Damasus to be their chief by admitting him to give sentence against the heretics, Macedonius, Sabellius, and Eunomius. The Council of Ephesus acknowledged Pope Cœlestine to be their Chief judge by admitting his condemnation upon the heretic, Nestorius. The Council of Chalcedon acknowledged Pope Leo to be their chief head, and all General Councils of the world ever acknowledged the Pope of Rome only to be the Supreme Head of the Church; and now, shall we acknowledge another Head, or one Head to be in England, and another in Rome?"

This saintly, heroic Bishop who died a martyr for the Supremacy of the Pope did but witness to the indefectible tradition of the Church planted by St. Augustine in England.

Venerable Bede, A.D. 700, speaking of Pope S. Gregory the Great, who commissioned S. Augustine to preach in England, writes: "We may and rightly ought to call him our Apostle; because, whereas *he bore the pontifical power over all the Churches already reduced to the faith of truth*, he made our nation, till then given up to idols, the Church of Christ." (Book ii. c. 1.)

St. Aldhelm, who died in 709, Bishop of Sherburn in England, thus writes of the Chair of Peter: "To conclude everything in the casket of one short sentence. *In vain of the Catholic faith do they vainly boast, who follow not the teaching and rule of St. Peter. For the foundation of the Church and ground of the faith primarily in Christ and then in Peter, unrocked by the stress of tempests, shall not waver*, the Apostle so pronouncing, other foundation no one can lay besides that which is laid, which is Jesus Christ. But to Peter has the Truth thus sanctioned the Church's privilege. 'Thou art Peter, and upon his this Rock I will build my Church.'"

Alcuin, the most distinguished scholar of the latter half of the eighth century, who died in 804, wrote twenty years before his death: "Let no Catholic dare to contend against the authority of the Church, lest he be found to be a schismatic or a non-Catholic; *let him follow the most approved authority of the Roman Church*, that whence we have received the seeds of the Catholic faith we may find the exemplars of salvation; *that the members be not severed from their Head; that the Key-bearer of the Heavenly Kingdom may not reject them as having wandered from his doctrines.*" (Ep. lxx.)

S. Anselm, the famous scholastic philosopher and Archbishop of Canterbury, who died in 1089, informs us: "*It is certain that he who does not obey the ordinances of the Roman Pontiff, which are issued for the maintenance of the Christian religion, is disobedient to the Apostle Peter, whose Vicar he is, nor is he of that flock which was given to him (Peter) by God.* Let him then find some other gates of the Kingdom of

Heaven, for by those he shall not go in, of which the Apostle Peter holds the Keys." (Ep. xiii.)

And the holy Abbot of Ridal, in Yorkshire, S. Ælred, whom Butler says died in 1167, earnestly exhorts: "Brethren, let no one seduce you with vain words. Let no one say to you, Lo, here is Christ, or there, *since Christ ever abides in the faith of Peter, which the Holy Roman Church has especially received from Peter, and retains in the Rock, which is Christ.* Of this Church Peter was the first Prince, to whom it was said, 'Upon this Rock I will build My Church;' and again, 'Feed My Sheep;' and again, 'To thee will I give the keys of the Kingdom of Heaven, and whatsoever thou shalt bind upon earth shall be bound, too, in heaven,' and the rest. *This is the Church which the Holy Apostle calls of the first-born, the plenitude of whose power in the person of its Prince passing over from the East to the West by the authority of the Holy Spirit established itself in the Roman Church.* . . . *This is the Roman Church, with whom he who communicates not, is a heretic.* To her it belongs to advise all, to judge of all, to provide for all, to whom in Peter that word was addressed, 'And thou, sometime converted, confirm thy brethren.' Whatsoever she decrees I receive; I approve what she approves; what she condemns I condemn." (Serm. 23.)

The Church in England planted by S. Gregory grew for 930 years, that is to the so-called Reformation, upholding with the "Undivided Church," that the test of being in the True Church, and of holding the True Faith, is communion with the Apostolic See. "Defender of the Faith," a title of the Kings of England, was conferred on Henry VIII. by Pope Leo X., for his work, "Defence of the Sacraments." The Royal Author therein valiantly upholds the prerogatives of the Pope. The Vatican Library has the presented copy, with Henry's inscription, "*Anglorum Rex Henricus, Leo decime, mittit Hoc opus et fidei testem et amicitiae.*" This work, defending the Pope and the teaching of the Roman Church, was published twelve years before Henry VIII. proclaimed, by Act of Parliament, his own Spiritual Supremacy.

CHAPTER VI.

THE PAPACY AN OBJECT OF DEVOTION.

A keen devotion to the Holy See and to the Pope has been a special characteristic of all the Saints in every age of the Church. Bitter hatred of the Papacy has been a marked feature of every heretic and schismatic. To the unbeliever the power of Rome has invariably been an object of supremest scorn, and a source of intense irritation. To the fervent Missioner of the Church the See of S. Peter has been an object of veneration, a fountain of light, a sure guide in difficulties, a fortress to be defended with unflinching courage. The cold, indifferent Catholic holds but little to the counsels of the Sovereign Pontiff, and is ever ready, through worldly prudence or cowardice, to minimize the power of the Pope. The Catholic, solid in faith, possessed of spiritual discernment, and eager in the work of salvation, ever manifests a high-minded allegiance, an exceeding loyalty to the successors of S. Peter, a love and a manly bravery in defending the interests of the Holy See.

From these undeniable facts it is not difficult to gather that devotion to the Papacy is the necessary consequence of strong faith, and an essential part of Catholic piety.

i. Inward Reverence; Outward Honor.—As we have seen, the Pope is the Vicar of Christ on earth, the holder of the Keys of the Kingdom of Heaven, the possessor of the Sovereign Authority over the Church of Christ.

Viceroy and Ambassadors of Kings are honored because of those whom they represent; and every insult to them is resented as if offered to their Lords and Masters. In like manner, what is done to the Pope, whether it be for or against him, has to be referred to Jesus Himself. From this standpoint in the light of faith, if 'honor is to be rendered to whom honor is due,' then assuredly ought there be

to the Vicar of Christ in the heart and mind of every Catholic a reverential love, a reverential fear, finding expression not only in words but in deeds of unfeigned homage.

To ponder on the dignity of the Pope, to sympathize in his sorrows, to rejoice in his joys, to be interested in his interests, to speak reverentially of him and of his doings, to visit Rome, to seek the Apostolic blessing, to secure priests and bishops trained in the Eternal City bearers of the traditions of the Holy See, to be anxious to have Legates or Nuncios of the Pope settled in our midst, to desire Cardinal protectors of our countries resident in Rome, to have national seminaries near to the Tombs of the Apostles, to establish Religious Orders having their Generals dwelling near to the Holy Father: are so many ways of showing our reverence and homage to the Vicar of Christ.

ii. Loyal Obedience: Dutiful Allegiance.—“The Pope,” says Cardinal Newman, “like St. Peter, is the Vicar of his Lord. He can judge and he can acquit; he can pardon and he can condemn; he can command and he can permit; he can forbid and he can punish. He has a supreme jurisdiction over the people of God. He can stop the ordinary course of sacramental mercies; he can excommunicate from the ordinary grace of redemption; and he can remove again the ban which he has inflicted. It is the rule of God’s providence that what His Vicar does in severity or in mercy on earth, He Himself confirms in heaven. . . .

“In the Pope’s administration of Christ’s Kingdom, in his religious acts, we must never oppose his will, or dispute his word, or criticise his policy, or shrink from his side. There are kings of the earth who have despotic authority, which their subjects obey, indeed, but disown in their hearts; but we must never murmur at that absolute rule which the Sovereign Pontiff has over us, because it is given to him by Christ, and in obeying him we are obeying his Lord. We must never suffer ourselves to doubt that in his government of the Church he is guided by an intelligence more than

human. His yoke is the yoke of Christ; *he* has the responsibility of his own acts, not we; and to his *Lord* must he render an account, not to us. Even in secular matters it is ever safe to be on his side; dangerous to be on the side of his enemies. Our duty is—not, indeed, to mix up Christ's Vicar with this or that party of men, because he in his high station is above all parties—but to look at his formal deeds, and to follow him whither he goeth, and never to desert him, however we may be tried, but to defend him at all hazards and against all comers, as a son would a father, and as a wife a husband, knowing that his cause is the cause of God."

And elsewhere: "The voice of Peter is now, as it ever has been, a real authority, infallible when it teaches, prosperous when it commands, ever taking the lead wisely and distinctly in its own province, adding certainty to what is probable and persuasion to what is certain. Before it speaks, the most saintly may mistake; and after it has spoken the most gifted must obey.

"Peter is no recluse, no abstracted student, no dreamer about the past, no doter upon the dead and gone, no projector of the visionary. Peter for eighteen hundred years has lived in the world; he has seen all fortunes; he has encountered all adversaries; he has shaped himself for all emergencies. If there ever was a power on earth who had an eye for the times, who has confined himself to the practicable, and has been happy in his anticipations, whose words have been deeds, and whose commands prophecies, such is he, in the history of ages, who sits from generation to generation in the Chair of the Apostles, as the Vicar of Christ and Doctor of His Church. It was said by an old philosopher, who declined to reply to an impervious argument: 'It is not safe controverting with the master of twenty legions.' What Augustus had in the material order, that and much more has Peter in the spiritual. When was he ever unequal to the occasion? When has he not risen with the crisis? What dangers have ever daunted him? What sophistry foiled him? What uncertainties misled him? When did ever any power go to war with Peter, material or

moral, civilized or savage, and get the better? When did the whole world ever band together against him solitary and not find him too many for it?

“All who take part with Peter are on the winning side. The Apostle of Christ says not in order to unsay: for he has inherited that word which is with power.”

To these ever-to-be remembered loyal expressions of a heart sensitively devoted to Christ's Vicar on earth, may be added the authoritative teaching of that Vicar himself, Leo XIII., written as lately as June 17, 1885:

“In the Church of God, by the express will of its Divine Founder, two distinct orders are established in the plainest way—the teaching Church and the Church taught, the pastors and the flock—and among the pastors one of them who is for all the supreme Head and Pastor. To the pastors alone has been given the full power of teaching, judging, directing; on the faithful has been imposed the duty of following these teachings, of submitting with docility to these judgments, of letting themselves be governed, corrected, and led to salvation. Accordingly, it is a matter of absolute necessity that the faithful laity should submit themselves with heart and mind to their own pastors, and these with them to the Supreme Head and Pastor. On this subordination and obedience depend the order and life of the Church. They are the indispensable condition for doing right and arriving happily in port. If, on the contrary, the laity attribute authority to themselves; if they claim to make themselves judges and doctors; if inferiors prefer, or try to make prevail, in the government of the universal Church, a direction different from that of the supreme authority, they are practically overturning order, bringing confusion into a great number of minds, and departing from the right way.

“And it is not necessary, in order to fail in so sacred a duty, to offer an open opposition, either to the Bishops or the Head of the Church; indirect opposition is enough; and it is the more dangerous the more it is sought to veil it by the appearance of the contrary. *A man fails also in that sacred*

duty if, while showing himself jealous for the power and prerogatives of the Sovereign Pontiff, he does not respect the Bishops who are in communion with him, or does not hold their authority in due account, or interprets unfavorably their acts and intentions before any decision of the Apostolic See. It is also a proof of insincere submission to establish an opposition between Sovereign Pontiff and Sovereign Pontiff. Those who, in the case of two different directions, reject the present one, and hold to the past one, give no proof of obedience to the authority which has the right and duty of directing them, and in some respects resemble those who, after condemnation, would appeal from it to the next Council, or to a better informed Pope.

“The right opinion on this point, then, is that in the general government of the Church, outside of the essential duties of the Apostolic Ministry which are imposed on all Pontiffs, each of them is free to follow the rule of conduct which he judges best for the times, and the other circumstances of the case. In that He is the sole judge, having on this point not only special lights, but also the knowledge of the situation and the general needs of the Catholic Church, according to which it is fitting that His Apostolic solicitude should be regulated. His duty is to care for the good of the Universal Church, with which is co-ordinated the good of its various parts, and all those who are placed under this co-ordination must second the action of the supreme director and assist his plans. As the Church is one, and as its Head is one, so its government is likewise one, and to that all must conform themselves.

“The result for Catholics of forgetfulness of these principles is a diminution of respect, veneration and confidence towards him who has been given to them as Head. The bonds of love and obedience which should unite all the faithful to their pastors, and the faithful as well as their pastors to the Supreme Pastor, are thus weakened. And yet on these bonds principally depend the preservation and the salvation of all.

“By forgetting, and no longer observing these principles, a broad road is opened for dissensions and discords among Catholics, to the great detriment of the union which is the distinctive mark of the faithful of Jesus Christ. At all times, but particularly at present on account of the combination of so many hostile powers, this union ought to be the supreme and universal interest, in presence of which every feeling of personal liking or private advantage ought to disappear.

“Such a duty, while incumbent upon all without exception, is most strictly so on journalists, who, if they were not animated with the spirit of docility and submission so necessary to every Catholic, would help to extend and greatly aggravate the evils that we deplore. Their obligation in all that touches religious interests and the action of the Church in society is therefore to submit themselves fully with heart and mind, like all the other faithful, to their own Bishops and to the Roman Pontiff, to follow and reproduce their teachings, to second heartily their motions, to respect their intentions and to make them respected.”

These words of the Holy Father, now guiding the Bark of S. Peter, need no commentary to enforce loyal obedience.

iii. The Tribute of Prayer.—On the Vicar of Christ devolve most momentous duties and immense responsibilities, the like of which no other man has. A single day's government of the Church of God involves more important consequences than does the rule of the mightiest or most widely-spread nation. The consciences of millions are to be informed; the peace of thousands depend on the appeals made to Rome.

To the innumerable anxieties consequent on such arduous duties must be added the sorrows brought by lurking enemies within, and open enemies without the Church. There will ever be Judases to betray with a kiss, and Pilates with Herods to succumb to popular exigencies. The Vatican must ever be a Calvary.

God in His ineffable goodness fits His Vicar for the office, and continuously aids him in the exercise of his exceeding great responsibilities, by special grace. The Holy Spirit is ever directing and sustaining the steps of Peter in his successors, the Roman Pontiffs.

But for such succor, supplication has ever to be made.

Hence, wherever and whenever the Holy Sacrifice of the Mass is offered, the Pope is prayed for by name. In the Missal there are special Collects for the Supreme Pastor to be said at appointed times. And in the one liturgical Litany, that of the Saints, are there special prayers for the Pope.

Therein God is, in mercy, asked to grant to His servant, whom he has pleased to appoint Pastor of the Flock, preservation and length of days; blessedness on earth; deliverance from enemies; direction in the way of salvation; continued protection; desires to do what is pleasing to God, and doing it with all strength; edification of the Flock by word and example; the salvation of himself and his Fold.

As often as the hand of persecution is on the Vicar of Christ, or that he stands in exceptional need of assistance from on high, the Church makes unceasing public prayer, as it did of old when Peter was cast into prison.

These public appeals to the Throne of God remind the members of the Church that both charity and justice ought to lead them to make self-sacrificing prayer for the Sovereign Pontiff.

Nay, gratitude urges the same duty. For every Catholic ought to know that the action of the supreme power of the Vicar of Christ daily operates in the spiritual life of the children of the Church. In a genuine and real sense is the Pope called *the Holy Father*. The individual Catholic should know that every absolution received, every indulgence gained, every blessing obtained by the soul through the ordinary channels of divine grace, is derived directly from the ministration of the immediate priest or bishop, but ultimately from Christ's Vicegerent, the Pope, who, from that reservoir of spiritual and divine authority committed to

him by the Incarnate Son of God, dispenses, through duly appointed ministers, the water of life in streamlets to each individual soul in Holy Church.

iv. The Tribute of Peter's Pence.—For the service of God, and to acknowledge His supreme dominion over men, the Jews had to give one-tenth of all fruits and profits justly acquired. Under the Christian dispensation no specified portion is allotted for Divine worship; but the obligation to contribute still exists. St. Paul says: "The Lord hath ordained that they who preach the Gospel should live by the Gospel." (1 Cor. ix. 14.)

This being so, it devolves on all the members of the Church to give some portion of their substance to support the Chief Pastor, the Bishop of Bishops. His personal daily wants are met by the most modest pittance. But for the administration of the Government, of the Church, and to meet the necessary expenses of missionary work, the Pope must have a considerable amount of money at his command. The greatest economy is used. Some of the most distinguished of the clergy employed in the administration receive salaries for which a second or third-class clerk would not give his services in America.

On the free-will offerings of the Faithful must the Pope usually depend for material resources—the more so now, as the Holy See has been robbed of its temporal possessions. The Vatican and its Garden still leave the Pope a king, but imprisoned and without revenue. Our present Holy Father did, in his letter to the Bishop of Orleans, say of Peter's Pence: "It is a work of capital importance, without which there would be for the Holy See neither liberty nor dignity, nor any assured means of exercising its divine ministry."

In the providence of God may this not be an occasion leading the children of the Church not to leave merely to the generosity of individuals, nor to occasional collections, the support of the Head of the Church, but by systematic organization to establish something like a regular, permanent revenue, still leaving individuals to do what their

devotion or special gratitude may dictate. An income banked in the pious generosity of the faithful, completely made up of voluntary contributions, would be sheltered from the covetous greed and the rapacious hands of Church-spoilers. It would of course be non-rateable property, and all, even to the last farthing, that would be given could without any loss be at the service of the Holy Father.

In many Churches, by the order and under the direction of the Bishop of the diocese, an annual collection on a fixed Sunday is made for the maintenance of the Sovereign Pontiff. This is a great step in advance.

Our forefathers, in the British Isles, deemed it a duty and an honor to tax every family or every house in the land for the Vicar of S. Peter, Bishop of Rome. The sum fixed was one penny, no inconsiderable amount in those days.

Why not return with some modification to this same plan? It is a duty to support our pastors, and therefore the Pastor of Pastors. Why should there be delicacy in teaching such an obligation. Let it be a part of the theoretical and practical education of our people. Let it be inculcated as a part of the religious training in our schools, our convents and our colleges.

Suppose that every Catholic were trained from childhood to give once a month the lowest coin of the State as Peter's Pence to the immediate pastor, or to put it into a Peter's Pence Box prominently placed in the Church or Chapel attended; allow that the pastor transmitted this month by month to the Bishop of the Diocese, who in turn sent it to the Holy See every quarter or half year: thus would be secured, without any new organization or extra labor, and without interfering with special gifts, the maintenance of the Sovereign Pontiff. The dignity of the Holy See would be sustained; and the Holy Father, relieved from monetary cares, could devote his whole energies to the spiritual care of the Church.

Apart from the approach to a fixed revenue which might be thus collected, the very fact of being invited to make twelve such offerings every year would be so many acts

upholding that "Devotion to the Pope" which every earnest Catholic must see becomes more and more necessary in the present state of the world. Such an organized collection would have the further advantage of reminding Catholics of their solemn obligation to do their best in supporting their parochial schools and Churches.

CHAPTER VII.

LIST OF THE POPES AND OF THEIR TITLES.

The First Century:—

S. Peter, 42-67 or 68.	S. Anenclitus, or Cletus.
S. Linus (2 Tim. iv., 21).	S. Clement, 92-101.

The Second Century:—

S. Evaristus.	S. Pius, 142-157.
S. Alexander, until 119.	S. Anicetus, 157-168
S. Xystus (Sixtus), until 127.	S. Soter, 168-177.
S. Telesphorus, 127-139.	S. Elutherius, 177-192.
S. Hyginus, 139-142.	S. Victor, 192-202.

The Third Century:—

S. Zephyrinus, 202-219.	S. Stephen I., 253-257.
S. Callistus, 219-223.	S. Xystus II. (Sixtus), 257-258.
S. Urbanus, 223-230.	S. Dionysius, 259-269.
S. Pontianus, 230-235.	S. Felix I., 269-274.
S. Antherus, 235-236.	S. Eutychianus, 274-283.
S. Fabianus, 236-250.	S. Caius, 283-296.
S. Cornelius, 251-252.	S. Marcellinus, until 304.
S. Lucius, 253.	

The Fourth Century:—

S. Marcellus, 308-310.	Liberius, 352-366. (Felix II.,
S. Eusebius, 310.	355. Anti-Pope.
S. Melchiodes, 311-314.	S. Damasus, 366-384.
S. Sylvester I., 314-315.	S. Siricius, 385-398.
S. Marcus, 336.	S. Anastasius, 402.
S. Julius I., 337-352.	

The Fifth Century:—

S. Innocent I., 402-417.	S. Simplicius, 467-483.
S. Zosimus, 417-418.	S. Felix III., 483-492.
S. Boniface, 418-422.	S. Galasius I., 492-496.
S. Celestine, 422-432.	S. Anastasius, 496-497.
S. Sixtus III., 432-440.	S. Symmachus, 498-514. (Law-
S. Leo I., the Great, 440-461.	rence, Anti-Pope).
S. Hilarius, 461-467.	

The Sixth Century:—

S. Hormisdas, 514-523.	Vigilius (537), 540-555.
S. John I., 523-526.	Pelagius I., 555-560.
S. Felix IV., 526-530.	John III., 560-573.
S. Boniface II., 530-532.	Benedict I., 574-578.
S. John II., 532-535.	Pelagius II., 578-590.
S. Agapetus, 535-536.	S. Gregory I., the Great, 590-
S. Silverius, 536-540.	604.

The Seventh Century:—

Sabinian, 604-605.	Eugene I. (654), 655-657.
Boniface III., 606.	S. Vitalian, 657-672.
S. Boniface IV., 607-614.	Adeodatus, 672-676.
S. Deusdedit, 615-618.	Donus or Domnus I., 676-678.
Boniface V., 619-625.	S. Agatho, 678-682.
Honorius I., 625-638.	S. Leo II., 682-683.
Severinus, until 640.	S. Benedict II., until 685.
John IV., 640-642.	John V., 685-686.
Theodore I., 642-649.	Conon, 687.
S. Martin I., 649-655.	S. Sergius I., 687-701.

The Eighth Century:—

John VI., 701-705.	Stephen II., 752.
John VII., 705-707.	[Died without having been conse-
Sisinnius, 708.	crated. Is not counted by the
Constantine, 708-715.	majority of historians.]
S. Gregory II., 715-731.	Stephen III., 752-757.
S. Gregory III., 731-741.	S. Paul I., 757-767.
S. Zachary, 741-752.	Stephen IV., 768-772.
	Hadrian I., 772-795.
	S. Leo III., 795-816.

The Ninth Century:—

Stephen V., 816.	S. Nicholas I. (the Great) 858-867
S. Paschal I., 817-824.	S. Hadrian II., 867-872.
Eugene II., 824-827.	John VIII., 872-882.
Valentine, 827.	Marinus I. 882-884.
Gregory IV., 827-844.	Hadrian III., 884-885.
Sergius II., 844-847.	Stephen VI., 885-891.
S. Leo IV., 847-855.	Formosus, 891-896.
Benedict III., 855-858.	

The Ninth Century (Continued):—

Boniface VI., 896 (15 days).
 Stephen VII., 896–897.
 Romanus, 897.

Theodore II., 897 or 898.
 John IX., 898–900.

The Tenth Century:—

Benedict IV., 900–903.
 Leo V., 903.
 Christopher, 903.
 Sergius III., 904–911.
 Anastasius III., 911–913.
 Lando, 913.
 John X., 914–928.
 Leo VII., 928.
 Stephen VIII., 929–931.
 John XI., 931–936.
 Leo VI., 936–939.
 Stephen IX., 939–942.
 Marinus II., 943–946.
 Agapete II., 946–955.

John XII., 956–964.
 (Leo VIII., 963. Benedict V.,
 964. Anti-Popes).
 John XIII., 965–972.
 Benedict VI., 972–974.
 (Boniface, Franco, VII., 974.)
 Benedict VII., 974–983.
 John XIV., 983–984.
 John XV., 984–996.
 Gregory V., 996–999. (1st Ger-
 man Pope).
 (John XVI., 997, Anti-Pope).
 Sylvester II., 999–1003. (1st
 French Pope).

The Eleventh Century:—

John XVII., 1003.
 John XVIII., 1003–1009.
 Sergius IV., 1009–1012.
 Benedict VIII., 1012–1024.
 John XIX., 1024–1033.
 Benedict IX., 1033–1044.
 Gregory VI., 1044–1046.
 Clement II., 1046–1047. (2d Ger-
 man Pope).
 Damasus II., 1048, 23 days. (3d
 German Pope).
 S. Leo IX., 1049–1054. (4th Ger-
 man Pope).

Victor II., 1055–1057, (5th Ger-
 man Pope).
 Stephen X., 1057–1058. (6th Ger-
 man Pope).
 Nicholas II., 1058–1061. (7th
 German Pope).
 Alexander II., 1061–1073. (Hon-
 orius II., Anti-Pope).
 S. Gregory VII., 1073–1085.
 Victor III., 1086–1087.
 Urban II., 1088–1099.
 Paschal II., 1099–1118.

The Twelfth Century:—

Gelasius II., 1118.
 Calixtus II., 1119–1124.
 Honorius II., 1124–1130.
 Innocent II., 1130–1143.
 Coelestine II., 1143.
 Lucius II., 1144–1145.
 S. Eugene III., 1145–1153.
 Anastasius IV., 1153–1154.

Hadrian IV. 1154–1159 (English)
 Alexander III., 1159–1181.
 Lucius III., 1181–1185.
 Urban III., 1185–1187.
 Gregory VIII., 1187.
 Clement III., 1187–1191.
 Coelestine III., 1191–1198.
 Innocent III., 1198–1216.

The Thirteenth Century:—

Honorius III., 1216–1227.
 Gregory IX., 1227–1241.
 Cœlestine IV., 1241. (17 days).
 Innocent IV., 1241–1254.
 Alexander IV., 1254–1261.
 Urban IV., 1261–1264.
 Clement IV., 1264–1268.
 Bl. Gregory X., 1271–1276.
 Innocent V., 1276. (A Frenchman).
 Hadrian V., 1276. (38 days).

John XXI. (XX.) 1276–1277. (A Portuguese).
 Nicholas III., 1277–1280.
 Martin IV., 1281–1285. (A Frenchman).
 Honorius IV., 1285–1287.
 Nicholas IV., 1288–1292.
 S. Cœlestine V., 1294. (Resigns voluntarily, 1296).
 Boniface VIII., 1294–1303.

The Fourteenth Century:—

Bl. Benedict XI., 1303–1304.
Popes of Avignon (Frenchmen).
 Clement V., 1305–1314.
 John XXII., 1316–1334.
 Benedict XII., 1334–1342.
 Clement VI., 1342–1352.
 Innocent VI., 1352–1362.
 S. Urban V., 1362–1370.

Gregory XI., 1370–1378.
Popes at Rome and Avignon.
 Urban VI., 1378–1389. (Clement VII., at Avignon, 1378–1394.)
 Boniface IX., 1389–1404. (Benedict XIII., at Avignon, 1394–1417).

The Fifteenth Century:—

Innocent VII., 1404–1406.
 Gregory XII., 1406–1409.
 Alexander V., 1409–1410. (Elected by the Council of Pisa).
 John XXIII., 1410–1415. (Deposed by the Council of Constance, May 29th, 1415; so likewise Benedict XIII., April 1st, 1417; and Gregory XII., resigned voluntarily).
 Martin V., 1417–1431.

Eugene IV., 1431–1447. (Felix V., Anti-Pope, 1439–1448).
 Nicholas V., 1448–1455.
 Calixtus III., 1455–1458. (A Spaniard).
 Pius II., 1458–1464.
 Paul II., 1464–1471.
 Sixtus IV., 1471–1484.
 Innocent VIII., 1484–1492.
 Alexander VI., 1492–1503. (A Spaniard).

The Sixteenth Century:—

Pius III., 1503.
 Julius II., 1503–1513.
 Leo X., 1513–1521.
 Hadrian VI., 1522–1523. (A Netherlander).
 Clement VII., 1523–1534.
 Paul III., 1534–1549.
 Julius III., 1550–1555.
 Marcellus II. (Only 21 days).
 Paul IV., 1555–1559.

Pius IV., 1559–1565.
 S. Pius V., 1566–1572.
 Gregory XIII., 1572–1585.
 Sixtus V., 1585–1590.
 Urban VII. (13 days).
 Gregory XIV. (10 months and 10 days).
 Innocent IX., 1591. (A little more than two months).
 Clement VIII., 1592–1605.

The Seventeenth Century:—

Leo XI. (27 days).	Clement IX., 1667–1669.
Paul V., 1605–1621.	Clement X., 1670–1676.
Gregory XV., 1621–1623.	Innocent XI., 1676–1689.
Urban VIII., 1623–1644.	Alexander VIII., 1689–1691.
Innocent X., 1644–1655.	Innocent XII., 1691–1700.
Alexander VII., 1655–1667.	

The Eighteenth Century:—

Clement XI., 1700–1721.	Benedict XIV., 1740–1758.
Innocent XIII., 1721–1724.	Clement XIII., 1758–1769.
Benedict XIII., 1724–1730.	Clement XIV., 1769–1774.
Clement XII., 1730–1740.	Pius VI., 1775–1799.

The Nineteenth Century:—

Pius., VII., 1800–1823.	Gregory XVI., 1831–1846.
Leo XII., 1823–1829.	Pius IX., 1846–1878.
Pius VIII., 1829–1830.	

LEO XIII.,

Now gloriously reigning.

2. To this list of the Successors of S. Peter in his Chair at Rome may be fitly added the titles and appellations given from the earliest times to the Pope and his See by Christian writers, and used in various Church documents. Each of such appellations expresses a summary of the belief of those who used it, in one or other of the prerogatives, of the Successor of S. Peter.

By a happy thought, S. Francis of Sales, the one canonized Saint who specially labored among our dissenting brethren, has collected into litany form several of these titles. The characteristic piety of this author in casting into such a form the appellations of the Apostolic See and its occupant may well be followed.

The additions made to the list of such titles by the researches of modern days may be seen in Allnatt's "Cathedra Petri," and in "The Primacy of S. Peter demonstrated from the Liturgy of the Græco-Russian Church," by Tondini.

Heir of Peter's Administration;

(Bishops of Spain, 440 A. D.)

Most Divine Head of all Heads;

(S. Theodore, A. D. 809.)

Holy Father of Fathers, Pontiff Supreme over all Prelates;

(Bishops of Africa, 649 A. D.)

Overseer of the Christian Religion;

(A. Marcellinus, Pagan Historian, A. D. 360.)

The Chief Pastor; Pastor of Pastors;

(S. Columbanus, Ireland, born 543.)

Peter, by thy Power;

(S. Bernard, A. D. 1150.)

Christ by Unction;

(id.)

Apostolic Chair, Apostolic See, Chair of Peter the Apostle;

(S. Jerome, A. D. 390.)

Apostolic Throne;

(S. Athanasius, A. D. 362.)

Place in which the Apostles constantly sit in Judgment;

(Council of Arles, A. D. 314.)

The Place of Peter;

(S. Cyprian, martyred A. D. 250.)

PROTECT US.

Abraham by Patriarchate;

(S. Ambrose, 1 Tim. iii., died 340.)

Melchisedec in Order;

(S. Bernard.)

Moses in Authority;

(id.)

Samuel in the Judicial Office;

(id.)

High Priest, Supreme Bishop;

(id.)

CARE FOR US.

Prince of Bishops;

(id.)

Heir of the Apostles; Peter in power;

(id.)

Key-Bearer of the Kingdom of Heaven;

(id.)

Pontiff appointed with plenitude of power;

(id.)

Supreme Chief; Most powerful Word;

(Ignatius of Constantinople, 869.)

Orderer, Healer, Pre-eminent Catholic Physician;

(id.)

CARE FOR US.

Vicar of Christ;

(Roman Council, 494.)

Sovereign Bishop of Bishops;

(Council of Chalcedon, 451.)

Sovereign Priest;

(id.)

Ruler of the House of the Lord;

(Cou. Carthage to Pope Damasus, died 384.)

Guardian of the Vine of the Lord;

(Cou. Chalcedon.)

Prelate of the Apostolic See;

(S. Vincent of Lerins, 434.)

Peter, who lives and presides in his own See;

(S. Peter Chrysologus, died 454.)

See, never overcome by the Gates of Hell;

(Pope Gelasius, died 496, and S. Augustine.)

Sovereign Pontiff;

(Cou. of Chalcedon.)

Apostolic Lord and Father of Fathers;

(Bishops of Dardania, 495.)

GOVERN US.

Peter speaking through Leo, through Agatho;

(Cou. Chalcedon, and 6th General.)

Œcumenical Archbishop and Patriarch;

(in Cou. Chalcedon.)

Head and Chief of the Episcopate;

(Pope Innocent, died 417.)

The Bishop of the Catholic Church;

(Pope Cornelius, martyred 252.)

Constituted unto all men Interpreter of the Voice of B. Peter.

(Cou. Chalcedon.)

Peter, who always lives and exercises judgment in his
Successors;

(id.)

Chief Pastor and Teacher and Physician of Souls;

(Eastern Clergy to Pope Hormisdas, 514.)

True Pastor and Doctor;

(id.)

Rock of Faith;

(S. John Chrysostom, died 404.)

See, in which the tradition of the Apostles has always been
preserved;

(S. Irenæus, martyred 202.)

Apostolic See, wherein the Catholic religion has ever been
preserved immaculate and faith taught without stain;

(Formula of Hormisdas, 516.)

Rock, against which the proud Gates of Hell prevail not;

(S. Augustine, died 430.)

Apostolic Throne, where are the foundations of Orthodox
Faith;

(Stephen of Dora, 649.)

See, in which Christ has deposited the Keys of Faith;

(S. Theodore, Abbot, Constantinople, 809.)

Infallible Pope;

(Cou. Vatican, 1870.)

TEACH US.

Chair of Peter, Ruling Church, whence the Unity of the
Priesthood has its source;

(S. Cyprian, Letter 55 to Pope Cornelius.)

Root and Matrix of the Catholic Church;

(id. in another letter to Cornelius.)

One Church and one Chair, founded by the Voice of the
Lord upon a Rock;

(id. to the Pope, 40.)

Church, from which rights of Communion flow to all;

(S. Ambrose, Letter 11, died 397.)

Holy Church, established on the firmness of the Chief of
the Apostles;

(S. Gregory the Great, died 604.)

See, which the Lord appointed to preside over the rest;

(S. Leo, Letter 120 to Theodoret, died 461.)

Head over the members;

(id.)

Head of all the Holy Priests of God;

(Code of Justinian, Book i.)

Head of all the Holy Churches;

(Emperor Justinian, Letter to Pope John II.)

Archbishop of the whole habitable world;

(S. Cyril of Alexandria, died 444.)

Chief of the Universal Church;

(S. Avitus of Vienne, Letter 31, died 523.)

Bishop of Bishops, that is, Sovereign Pontiff;

(Tertullian, de Pudicitia c. 1., died about 220.)

Presiding Church of Rome;

(Letter to the Romans by S. Ignatius, disciple of the Apostle John and
second Bishop of Antioch after the Apostle Peter, martyred 108.)

Church, on account of thy more powerful Headship;

(S. Irenæus against Heresies, Book ii.)

Church, with which the faithful everywhere should agree;

(ibid.)

UNITE US.

The great S. Bernard, Abbot of Clairvaux, "the counsellor of noblemen, bishops, princes and popes," writes, A. D. 1150, to Pope Eugenius III., using many of the titles above cited:

"Who art thou? The High Priest, the Supreme Bishop. Thou art the Prince of Bishops, thou art the Heir of the Apostles. Thou art Abel in Primacy, Noah in government, Abraham in the patriarchal rank, 'in order Melchisedech, in dignity Aaron, in authority Moses, Samuel in the judicial office, Peter in power, Christ in unction. Thou art he to whom the Keys of Heaven are given, to whom the Sheep are intrusted. There are, indeed, other doorkeepers of Heaven, and other shepherds of the flocks; but thou art the more glorious in proportion as thou hast also, in a different fashion, inherited before others both these names. The former have the flocks assigned to them, each one his own: to thee all are intrusted, One Flock for the One. Not merely for the sheep, but for all the shepherds also thou art the One Shepherd. Whence do I prove this, thou askest? *From the word of the Lord.* For to whom—I say not among the Bishops, but among the Apostles—have the whole flock been committed in a manner so absolute and undistinguishing? '*If thou lovest Me, Peter, feed My sheep.*' What sheep? The inhabitants of this or that city or country, those of a particular kingdom? '*My sheep,*' He saith. Who does not see that He designates not some, but all? Nothing is excepted where nothing is distinguished. The power of others is limited by definite bounds; thine extends even over those who have received authority over others. Canst thou not, when a just reason occurs, shut up Heaven against a Bishop, depose him from his episcopal office, and deliver him over to Satan? Thus thy privilege is immutable, as well in the keys committed to thee as in the sheep intrusted to thy care."—(*De Considerat.* Lib. ii. c. 8, quoted by Hergenröther, *Anti-Janus*, Eng. trans. p. 100.)

3. And now our task is done, very imperfectly, it is true. Yet, the lines drawn and the facts cited will be, it is hoped, sufficient to satisfy the honest enquirer that the God of

Goodness has left for the conservation of unity of faith and unity of communion a Supreme, Universal and Visible Head to His Church on earth, in the person of Peter and his Successors.

The philosophical mind of Leibnitz, the eminent German Protestant, has seized and expressed in his "*Systema Theologica*" the need for such a centre of unity. He says: "As from the impossibility of the bishops frequently leaving the people over whom they are placed, it is not possible to hold a Council continuously, or even frequently, while at the same time the person of the Church must always live and subsist, in order that its will may be ascertained, it was a necessary consequence, by the divine law itself, insinuated in Christ's most memorable words to Peter (when he committed to him specially the keys of the kingdom of heaven, as well as when he thrice emphatically commanded him to feed his sheep), and uniformly believed in the Church, that one among the Apostles, and the successor of this one among the bishops, was invested with pre-eminent power; in order that by him, as the visible centre of unity, the body of the Church might be bound together; the common necessities be provided for; a Council, if necessary, be convoked, and, when convoked, directed; and that in the interval between Councils provision might be made lest the commonwealth of the faithful sustain any injury. And as the ancients unanimously attest that the Apostle Peter governed the Church, suffered martyrdom, and appointed his successor in the city of Rome, the capital of the world; and as no other bishop has ever been recognized under this relation, we justly acknowledge the Bishops of Rome to be chief of all the rest."

S. Thomas of Aquinas, who died in 1274, on his way to that Council of Lyons already referred to as being convoked to heal the Greek schism, anticipates, as a theologian in his great work "*Against the Gentiles*" what we have cited from Leibnitz.

Aquinas writes : “ But should any one object that Christ is the One Head and One Shepherd, who is the One Bridegroom of the One Church, it is not a sufficient answer. For it is plain that Christ Himself performs the Sacraments of the Church. For it is He who baptizes ; He who forgives sins ; He is the true Priest who offered Himself on the altar of the Cross, and by whose virtue His body is daily consecrated on the altar. And yet, because He was not at present to be corporally with all the faithful, *He hath chosen Ministers by whom He dispenses these sacraments to the faithful.*

Therefore, by the same reason, inasmuch as He was about to withdraw His corporal presence from the Church, it was fitting that He should commit to some one the charge of the Universal Church. Hence it is that He said to Peter, before His ascension, “ Feed my sheep ; and before His passion, “ Thou, when thou art converted, confirm thy brethren.” And to *Peter alone* He promised “ I will give to thee the keys of the Kingdom of Heaven,” so that the power of the Keys might be pointed out as to be derived *through him to others for the preservation of the Church’s unity.*

But it cannot be said that although He gave this dignity to Peter, *yet it is not derived through him to others.* For it is plain that Christ so set up His Church, that it would last forever, according to Isaias IX, 7. “ He shall sit upon the Throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice henceforth, forever.

It is plain, therefore, that He set up in their ministry those who then were, in such a way that their power should be derived unto their successors for the good of the Church unto the end of the world ; especially as He says Himself “ Lo, I am with you always to the end of the world.”

But by this is excluded the presumptuous error of certain persons who endeavor to withdraw themselves from obedience and subjugation to Peter, by not recognizing his Successor, the Roman Pontiff, as Pastor of the Universal Church (contra Gentiles IV, 76).

Four hundred years ago, the whole of Europe, including the English-speaking people, believed this. But, in an evil moment, Luther raised the standard of revolt, and the silent, seething spirit which had been long working in Europe threw off, as the Jews did of old, the yoke of the Lord, in the person of His Vicar on Earth.

Henry VIII., thwarted by the Pope, who refused to grant him a divorce, led England to desert the Church of S. Augustine, and to repudiate the authority of the Successors of Pope Gregory the Great, the Apostle of England. Happily, his work, "The Defence of the Seven Sacraments," published in 1521 against Luther, remains to bear evidence to what the King believed before he became a slave to passion. It is this work which obtained for him from Pope Leo X. the title still seen on the coins of the realm, "Defender of the Faith."

The Royal author says: "I will not offer such an insult to the Pope as to dispute anxiously and minutely about his rights, as if the matter could be considered doubtful. Luther cannot deny that every orthodox church acknowledges and venerates the most holy Roman See as mother and head (*primatem*), unless indeed by distance or intervening dangers some are prevented from access to her. Hence if the Roman Pontiff has acquired this great and world-wide power, neither by the command of God, nor even by the consent of men, but by his own violence, as Luther pretends, then I would ask him to inform us at what period he siezed this vast dominion? The beginning of so mighty a power cannot surely be obscure, especially if it has taken place in modern times. But even if it took place more than one or two ages ago, he may certainly give an account of it from history. If, however, it is so ancient that its origin is forgotten, then he ought to know that it is a fixed and universal principle of all laws, that a power or right which so transcends the memory of men, that its beginning cannot be ascertained, must ever be held to have begun lawfully; so that it is forbidden by the consent of all nations to overthrow what has long remained unmoved.

“But most certainly if any one will examine the records of antiquity, he will find that long ago, immediately after the cessation of persecution (*protinus post pacatum orbem*), almost all the churches of the Christian world obeyed the Roman Church, nay even Greece herself, though the empire had been transferred thither, yielded to the Roman Church in whatever regarded the Primacy, except in times of some violent schism.

“St. Jerome shows clearly what judgment he formed of the authority of the Roman See, since, though he was not himself a Roman, yet he openly declares that it is enough for him if the Pope of Rome approves his faith, whoever else may find fault with it.

“Now, as Luther so impudently lays down that the Pope has no right whatever over the Catholic Church, even by human law, but has acquired his tyranny by mere force, I greatly marvel that he should deem his readers so credulous or so stupid as to believe that an unarmed priest, alone, and without followers—and such he must have been in Luther’s supposition before he obtained the power which he invaded—could ever even have hoped to acquire such an empire, being without rights and without title, over so many bishops who were his equals, and over so many and far separated nations. Nay, more than this, how can any one believe that all peoples, cities, provinces and kingdoms were so prodigal of their property, their rights and their liberty, as to give to a foreign priest, to whom they owed nothing, more power than he himself ever dared to hope for? But what matters it what Luther thinks? In his anger and envy he does not know himself what he thinks, but shows that his science has been clouded, and his foolish heart darkened, and that he has been given up to a reprobate sense, to do and say what is unseemly. How true is the saying of the Apostle: If I should have the gift of prophecy and know all mysteries and all science, and if I should have all faith so as to move mountains, and have not charity, I am nothing. And how far from charity this man is, is evident from this, not only that in his madness he destroys himself, but still more that he

endeavors to draw all others with him to perdition, since he strives to turn all from their obedience to the Sovereign Pontiff.

“He does not consider that, if it is provided in Deuteronomy (xvii. 12) that he that will be proud and refuse to obey the commandment of the priest, who ministereth at that time to the Lord and the decree of the judge, that man shall die; what horrible punishment he must deserve, who refuses to obey the highest priest of all, and the supreme judge on earth. Yet Luther, as far as in him lies, disturbs the whole Church, and seduces the whole body to rebel against its head, to rebel against whom is like the sin of witchcraft, and like the crime of idolatry to refuse to obey. (1 Kings xv. 23).

“Wherefore, since Luther, hurried along by his hatred, casts himself into destruction, and refuses to be subject to the laws of God, setting up his own instead, let us, on the other hand, the followers of Christ, be on our guard lest, as the Apostle says, by the disobedience of one man, many be made sinners.” (Defence of the Seven Sacraments cited from Rev. T. E. Bridgett’s Defender of the Faith).

This was the inherited teaching of the people of the British Isles. This made them believe with the heart and profess with the mouth that one faith which alone was taught and practised through the length and breadth of the land during nigh a thousand years.

King Henry’s after-fall destroyed not the force of his argument. The Commandments are daily violated, but this lessens not their truth. The King deserted the Bark of Peter, and launched forth in a ship of his own build, flying the flag of his own Spiritual Supremacy. His crew, as might have been expected, having neither a true compass, nor a divinely appointed Captain, are being worsted in the storm of doubt, know-nothingism and non-belief.

Peter’s Bark alone can ride the tempest. The invisible presence of Jesus is there. As of old, He teaches the multitude from the Ship of Peter. There can the soul find

safety in the surging sea of religious confusion. Earnest souls! seek there the peace of stable faith, the rich means of Salvation. The See of Peter is your only secure anchorage.

Fenelon, Archbishop of Cambrai, expresses this with all his persuasive power when trouble threatened the Church in France. His touching words are as music to the ear, and honey to the mouth:

“O Church of Rome! O Sacred City! O dear and common country of all true Christians! In Jesus Christ there is neither Greek, nor Scythian, nor Barbarian, nor Jew, nor Gentile; in thy bosom they are as ONE people; all are citizens of Rome, and every Catholic is a Roman. Behold the mighty stem which has been planted by the hand of Jesus Christ! Every branch which is separated from it fades, withers and dies. O Mother! whoever is a child of God is also thy child; after the lapse of so many ages thou art yet fruitful. O Spouse! thou bringest forth children to thy husband in every quarter of the globe; but whence is it that so many unnatural children now condemn their Mother, arise up against her, and consider her as a cruel step-dame? Whence is it that her authority should give them such vain offence? What! shall the sacred bond of union, which should unite every one in a single flock, and make all ministers as a single pastor, shall *that* be the pretext for a fatal dissension? Shall we produce those times, which will be the last, when the Son of Man shall hardly find faith upon the earth? Let us tremble, my dearest brethren, let us tremble, lest the reign of God, which we abuse, should be taken away from us, and be given to other nations who will bear the fruits. Let us tremble, let us humble ourselves, lest Jesus Christ carry elsewhere the torch of pure faith, and leave us in that gloomy darkness which our pride has deserved. O Church, whence Peter will forever strengthen his brethren, let my right hand forget itself, if ever I forget thee! Let my tongue cleave to my mouth and be motionless, if thou be not, to the last breath of life, the principal object of my joy and my rejoicings.”

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